THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—*The Voice of the Silence*

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THE SPIRIT OF CHANGE

"Of seasons I am the Spring, called Kusumākara."

—Krishna in the *Bhagavad-Gita*

During the last month, coincident with Nature's festival, the Spring Equinox, the orthodox among the Christians have observed Easter, the Hindus their Mahā Shiva Ratri and the Parsis their Jamshed-i-Navroz, which last is also celebrated every year in Iran with traditional pomp and splendour. Hindu mythology gives clues to the intimate relation which subsists between the macro- and the microcosm. The invisible part of the universe and the invisible aspect of man are shown to be as closely knit as is man's body with the earth he stands on, the air that he breathes and the distant stars which he beholds. Again between the invisible and the visible of both the cosmoses there is intimacy; and so the seasonal changes which show themselves in outward beauty are described as reflections and shadows of the psychical processes—the unfelt throbs within the crust of the earth and the currents which circulate within the atmosphere which surrounds it.

The spring to which people look forward in winter symbolizes in their minds not mere change, but a change with a very definite promise. The vision of a blessed state is conjured up—"they lived in peace and prosperity ever after." Hope springs always in human consciousness, but the atmosphere of beauty and triumph which the spring expresses is most conducive to the birth of high hopes. But men's hopes are vague and they do not know what that promise of spring really means. It requires a poet to focus such hopes in definiteness and a sage to show the steps that lead to their realization. Strange as it may appear at first sight, the austere Shiva, Patron-Saint of Yogis and Sannyasis, is made in Hindu mythology to play more than one important part related to the season of spring. The Great Ascetic reduced to ashes Kāma-Deva, the God of Love, when the latter tried to awaken love in Shiva, plunged in meditation. It is said that when spring was working its magic in trees and among bees and birds, and all humans were under its spell, the only being who remained unin-

fluenced was Shiva, who continued his meditation unmoved. Then Kāma-Deva tried to impress Mahādeva to wake to love and met with his own death. From the Third Eye of Shiva darted forth fire which reduced Kāma-Deva to ashes. The immortal Kālidāsa who created his *Kumārasambhava* out of this old myth has also written some lines which intimate the magic of spiritual change in the spring. In his *Ṛtusaṁhāra,* in which he sings of the six seasons and which has been called "a Lover's Calendar", he deals with spring not first but last—a point of debate among writers on poetics; Dr. A. Berriedale Keith, however, strikes the correct note when he comments:—

"But spring brings to them and to all nature new life and joy; we see now why the poet begins with summer; it enables him to end with the season in which young love, in harmony with the birth of a new year, is made perfect."

Not only that, Kālidāsa also seems to remember the spiritual counterpart of the season which affects the ascetic as the beauty of spring affects the human lover and the æsthete. Spring tests the resolutions of the ascetic who keeps his emotions under control as it stirs the love slumbering in inexperienced youth. Of this Kālidāsa sings—as beautifully rendered in English by Arthur W. Ryder, whose death lovers of the East will continue to mourn :—

The days are soft, the evenings clear
And charming; everything
That moves and lives and blossoms, dear,
Is sweeter in the Spring.
The groves are beautifully bright
For many and many a mile
With jasmine flowers that are as white
As loving woman's smile:
The resolution of a saint
Might well be tried by this;
Far more, young hearts that fancies paint
With dreams of loving bliss.

In the interior life of man psychical seasons produce their influence. In the man who is integrating himself, a new Love is born from which the duality of human emotion is eliminated; then from the muddy pool of passion the lotus of compassion rises heavenward; finally Divine Love focussed within himself is poured out in benediction for all.

In varying degrees the transmutation of human love into divine compassion is taking place; that benign work of silent Nature is marred by man's indulgence and spoiled by man's folly. Hedonism degrades love to lust; rigid asceticism murders love and the ascetic is obsessed by the ghost left behind. The seminal principle in Nature as in man acts as the channel for the Soul's manifestation, providing for it a form. When man co-operates with Nature in activating that principle the result is rhythm, harmony, beauty; Nature, frustrated by man through blind ignorance or deliberate sin, ever tries to restore the broken order. A continuous struggle is going on between restoring Nature and marring man and because of that we see the spirit of change at work. Nature labours to create humanity after a divine pattern; man, a prey to his own selfishness, regards the power of nurture as superior to Nature, which he endeavours to mould, and the result —every time he finds Nature stronger than himself. However often he overcomes his own error, the result of his own jejune efforts at improving Nature, he never succeeds in conquering her. Nature is conquered by obeisance to her laws—never otherwise.

In every nation there are men and women who want to change outer conditions, and there are those, fewer in number, who endeavour to transmute their own attitude and dis-

position. Most of them fail because they do not possess the knowledge necessary for that purpose. That knowledge pertains to the spiritual stratum of the universe, wherein wisdom is compassion and justice is mercy and sacrifice is duty. Learned Pandits of the world seek after Wisdom, try to establish Justice, preach the Path of Duty—without taking into account the emotional counterparts of these. Religious-hearted men of the world preach and try to practise compassion and mercy and sacrifice without recognizing the value of their mental counterparts. A learned head and a hard heart are as evil a combination as a sentimental heart which tries to do or to be good without a knowledge of what is good to do.

The present disintegrated state of the educated man is the direct result of materialistic philosophy, the child of modern science, which values senses and sense-data most highly, and of the crude theology which separates human life on earth from the heavenly life of the saved and the hellish life of the damned. "God's in his heaven—all's right with the world!" does not make for a right philosophy but only strengthens the division between the sacred and the secular. Modern knowledge regards emotions as born of the flesh, Soul as the product of the sensorium. Ancient knowledge looks upon the Soul, the Divine Thinker, as the builder of the tabernacle—the primary cause and not the product of the body. Also, it regards the basic human desire, the Will-to-Live, called *Tanha* or *Trishna*, as a reflection from Divine Desire; this *Tanha*, however, through contact with the elemental yet sentient psychic forces known as Nature Spirits, becomes separative and competitive in expression, whereas Divine Desire is wholly altruistic —Compassion Absolute. Thus, lust, wrath, greed and their like are not the progeny of the body of flesh. Their father is this *Tanha* and their mother the Nature Spirits —salamanders, sylphs, undines, gnomes, which are not self-conscious intelligences but may be accurately described as the forces of subtle nature. These human desires play an important part in the creating of the body, in its preservation and in its death. Wrong asceticism controls the senses only; the right type of asceticism purifies the desire-nature; and in right asceticism the human Soul, the Thinker, is the controller of the wandering mind as well as the purifier of the manifold desires.

The Spirit of Change engendered by the Soul assisted by Nature will continue to work till the day when man will have unfolded his divinity. Then Man, the great Purusha, having become the lord and master of Nature, the fecund Prakriti, will enjoy Eternal Spring.

THE FUTURE OF THE LEAGUE

ASIATIC LIBERATIONS

[Numerous are the projects discussed for the reconstruction of the world, most of which are confined to a new Europe. In the following article **Sir Norman Angell** puts forward considered views which rightly take into account non-European peoples whose exploitation must cease if humanity is to enjoy lasting peace. Needless to say, the views of such an eminent and clear thinker deserve most careful examination.—ED.]

The League of Nations, as we know, was an attempt to end the international anarchy and to build the foundations of an international society. But words have become so misused that we should make clear at the outset of any discussion of the League what we mean by the term "international anarchy"; why it needed to be ended; and why anarchy will not work in the international field.

Anarchy, of course, means literally absence of government; a condition in which individuals—whether nations or men—are subject to no law or rule or common authority; in which each is sovereign, independent, free to order his conduct as he alone shall decide.

Why need such a relationship be disastrous?

Perhaps if we were all perfectly wise it would not be. But even with perfect wisdom there are, obviously, certain circumstances in which a condition of "no government, no law", each making his own rule, would produce chaos. On the motor road for instance. If each user of the road insisted on being independent of rules, sovereign, asserting the right to drive as he alone saw fit, to the left if he were an Englishman, to the right if he were a Continental, so that no driver would know whether the car approaching would turn right or left, in those conditions, however careful drivers might be, death would lurk at every crossing. It was not always so. In what one might term ox-cart conditions of the road it would be possible to manage without a traffic code. But under motor car conditions there must be a code or murderous chaos.

The limits of this article do not permit of pointing out in detail how that analogy applies to the traffic of nations. But traffic rules on the world lines of communication will be found to relate to such matters as raw materials, tariffs, monetary regulations, without which the best life for the most people is not possible.

But if men need co-operation for the good life, they need it still more urgently for the very preservation of life, its defence, including the defence of the nation's life, nationality. Self-preservation is after all the supreme motive of living things: if the right to existence is not ensured no other right can be of much avail. And anarchy does not permit of effective defence: only by an organised society can that be ensured. Only by mutual aid, by certain co-operations, can man defend himself against the forces of destruction in external na-

ture and in his own nature. Anarchy is fatal to those defensive co-operations.

It is important clearly to understand why and in what manner that is true, for failure on the part of those who had to work the League adequately to appreciate that particular truth accounts for the present failure of that institution. Similar confusion will cause the failure of any similar institution, whatever its particular form. Concerned first of all with self-preservation, each nation in the past has argued: "Since there is no society to defend us and we can depend only upon our own power for defence, we must be stronger than any one who might attack us."

So be it. A given nation is stronger than some neighbour whom it fears. It has "defence". But what becomes of the defence of the neighbour, the weaker? Is he to have no defence against the power of those stronger than himself?

This is not an imaginary dilemma. It is the very core of the dilemma which has cursed international history for generations. Nations have attempted to fulfil the very first function of society —the survival, self-preservation of its units, defence—by a method in which the defence of one kills the defence of the other.

This dilemma is indeed the story of Anglo-German relations. In 1914 Britain said: "If Germany, by overcoming France and Russia, establishes her domination of the Continent, she will be so much stronger than we are that we shall be at her mercy." Britain's alternative to this intolerable situation was that Germany should be the weaker, and at the mercy of Britain and her allies. When that had been achieved the Allies made the Treaty of Versailles. Whereupon Germany said: "Such a fate is due to being weaker than our enemy. To get justice we must be stronger." If Germany should succeed and triumph, the treaty she would make would not be better than the one Britain and her allies made at Versailles. It would be much worse. Those suffering under it would in due time rebel, to make a treaty worse than the first... Such is much of the history of Europe where two nations or two groups strive for preponderance of irresponsible power.

The problem is not solved by the victor being "just" at the treaty making. Men differ very honestly and sincerely as to what *is* just, particularly when it comes to the fixing of national frontiers. What one side regards as fair the other with equally passionate sincerity may regard as gross and intolerable injustice. We have been talking these last few years as though only the injustices of Versailles caused the world to drift to war. Then what caused the last war, when there was no Treaty of Versailles? If after 1919 we could have so revised the treaty as to restore to Germany everything she possessed in 1914, every colony, every piece of territory, we know by experience that that would not have sufficed for peace, for when she had all those things the world drifted to war.

Germany in 1914 in effect said: "We will not accept a situation in which we are at the mercy of a Franco-Russian, or an Anglo-Franco-Russian alliance, a situation in which if we have a quarrel with one of them we have to accept the verdict of the other party to the dispute, because we have no power to resist the judgment." Again, it is no good for the would-be dominant side to argue that it

will be just and fair in its judgment, its treatment of the other side. The prospectively weaker would retort that there can be no justice where one of the parties to the dispute, one of the litigants, is the judge. For in that case the right of judgment which the stronger claims is denied to the other. There can be no equality of right. Britain's power, Germans have argued (as they still argue), is by the sheer fact of its predominance a gross affront and injustice to the weaker who have had to accept what the predominant party out of his good grace cares to grant.

Very well. But would the injustice be less or the situation bettered if the Anglo-French domination were exchanged for a German, or a Russo-German domination? It would of course be worse.

The trouble with this situation is not that force, power, plays a part in it. Doubtless in the highest form of human society there will be no force. But no known society has so far for long achieved that condition; and in the maintenance of order, the restraint of violence in every considerable state known to history, power has played its part. The trouble with the struggle for predominance as we see it operating in international affairs is that the nations who so struggle desire to use power for a purpose which is the exact contrary of the purpose for which civilized states use it within their borders. In the struggle for predominance as just sketched, each side is attempting to acquire power in order to become judge in its own dispute, and by that fact is denying similar right of judgment to the weaker side. Within the state we use power to *prevent* either litigant using his physical force to impose his partial judgment on the other party. Within the nation force is the instrument of the law, not of the litigant. And the real problem which confronts us in the international field is somehow to transfer power from the litigants to the law; to transform power from being an instrument by which one party to a dispute imposes its judgment on the other to being the instrument of a law to prevent that thing. Whether the League is to be revived and become a reality, or whether international organisation is to take some other form, that of a Federation, or Confederation, success will depend upon the extent to which the nations co-operating appreciate this point that *force belongs to the law, not to the litigant; to the Constitution, not to parties arming against each other.*

The precise form of a constitution for the preservation of peace is less important than the political sense or judgment, which means in fact the degree of understanding of what principles are vital on the part of those who work the constitution. You might give to (say) certain Spanish-American or Caribbean Republics the same Constitution as that possessed by (say) Switzerland or Sweden, but that does not mean that you would have in the former case the results in peace and order shown by the latter. Indeed it so happens that some very disorderly Caribbean Republics have excellent Constitutions.

Can the constituent members of any new League or Federation be brought to attach sufficient importance to this primary task of making power, if it is to be used at all, the instrument of the law, the Constitution?

That result could most quickly be brought about if the belligerent which had shown itself the stronger were to make clear the purpose of his power to

the weaker in some such terms as these :

You cannot overcome us. But we shall not attempt to use our power to impose our judgment upon you, only to prevent you from imposing yours upon us. We do not ask you to accept our domination, but the domination of a rule or law by which we ourselves are prepared to abide. What we claim for ourselves we offer to you. We fight, that is, for equality of right.

What is the nature of the law so offered, which, however imperfect, as all human law is imperfect, would come nearest to ensuring equality of right between the contending parties? The basis of it is third party judgment, as impartial as human devices can make it. Such a principle, though it might be favourable at times to one party, would be favourable to the other at other times. There would be broad equality. But associated with this, and perhaps more fundamentally still, must be collective resistance to violence whenever a member of our society is threatened thereby. For if passionate men, and still more passionate nations, honestly convinced of the righteousness of their case, encounter no resistance when they impose by force what they believe to be right, they *will* impose it by force and society will break down. It was the failure to appreciate this truth, that a society which fails to defend its constituent members must collapse, the truth that unless we are prepared to defend others it ultimately becomes impossible to defend ourselves, which caused the failure of the League, the failure of the collective system, until it was too late to prevent war.

When Manchuria was attacked by Japan, many—perhaps most—Englishmen said : "Manchuria is no affair of ours." In other nations the same view was held. It seemed clear that the law against violence would not be upheld. Later came the attack on Abyssinia. The British Foreign Minister declared he would not risk a ship for Abyssinia ; further evidence that weak states could be attacked with impunity. Whereupon two tendencies were revealed. On the one side powerful predatory combinations began to form. On the other, lesser states, feeling that they would not be protected by the League and that its obligations, therefore, had no compensating advantages, began to divest themselves of those obligations. The lesser states would no longer act as a unit in resistance to aggression.

Now if you have (say) ten lesser states confronted by a big combination, and the combination attacks one of the ten and the remaining nine say "no affair of ours" ; and then one of the nine is attacked and the remaining eight say "no affair of ours", it becomes quite obvious that though the ten, if combined, might be immensely more powerful than their opponent, that opponent, though of inferior power, can destroy the ten if he can take them in detail one by one. If each of the ten says, "We will defend ourselves but not others", then in the last analysis they cannot even defend themselves. And that situation may arise even though the stronger powers are actuated merely by motives of defence. A great power may say : "If I don't seize such and such small state, my opponent will. It will give him a strategic advantage, advantages also in the way of raw materials for himself which he can withhold from me. I must act first. After all, my defence depends upon remaining stronger than he is. I have nothing but my own relative

power to protect me."

That kind of motive is not only one which has operated most powerfully in the last year or two, but is one which has very direct bearing upon the problem of European exploitation of Asiatic and African territories. Russia's invasion of Finland and her annexation of Eastern Poland have been justified by apologists on precisely the ground just indicated. If, Russia's apologists explain, she did not seize Finland (or Eastern Poland) Germany would establish herself there and use it as a means of future attack upon Russia. And, of course, we have often heard the British retention of India defended on similar grounds : the conquest of India by another power would endanger the whole British Commonwealth. So long as this motive—which has its roots in the international anarchy, in the fact that where anarchy obtains a nation has no means of defence save the maintenance of its own relative power, a motive which even Socialist Russia has obeyed—is operative, the respective European powers will cling to as much domination of Asiatic and African peoples as they can manage. The problem of the organisation of security for the European states is intimately related to the problem of the liberation of Asiatic and African peoples.

Events are demonstrating that the political motive of security, that is to say, of political self-preservation, is more powerful than the purely economic—as the case of Russia proves. Not only had Russia no economic motive in the ordinary sense of the term for the conquest of Finland (Russia has resources enough of her own) but economic considerations of the socialist kind would prompt her to avoid too close a contact with a Nazi, "anti-comintern" Germany. The motives in both cases were political, the desire to defend the Russian State from external danger or attack. "Defence is more than opulence", as the old English writer put it. If a man had to choose between his life and his purse, he would choose life, since if he lost his life he would lose his purse as well.

Behind much of the scramble for self-sufficiency (in which must be included the scramble for overseas territory) lies also the political motive of security. To be dependent upon raw materials produced in foreign countries may have actual economic advantages in peace time, but in war time to be self-sufficient is a source of military strength.

Security is a primary condition alike for political and economic liberations. Great states say in effect : "To modify this frontier, surrender this province or that dependency will make me weaker. Suppose I make these concessions on behalf of justice and I myself am unjustly attacked, will 'society' defend me?" If not, or so long as there *is* no society, the great states will cling to such power of defence as they have.

Because, as already suggested, the precise form of any international constitution or world order is of less importance than an understanding of the few basic principles indispensable to the operation of any form, I have attempted here to indicate one or two of those basic principles ; and to show how their recognition bears upon the ultimate liberation of Asiatic and African peoples —as well as of certain European peoples, now in so many cases suffering under yokes just as cruel.

NORMAN ANGELL

ANAND MARRIAGE

[**Sir Jogendra Singh,** author of *A Life of Malabari, Thus Spoke Guru Nanak* and other volumes, has served India for many years in different fields of activity. —ED.]

Among the Sikhs a marriage is arranged by the parents with the consent of the contracting parties. Generally a formal betrothal takes place. All Sikh ceremonies are performed in the presence of Guru Granth Sahib. The tenth and the last Guru enjoined that after him the Holy Book, as the voice of the Gurus, was to be respected as the Guru himself. The Holy Book, wrapped in silk, is kept in a place which is not approached without due respect.

Before any ceremony takes place, the room in which the Holy Book is to be opened and recited is cleaned and carpeted. An altar is improvised by placing a small bed on a wooden divan under a canopy. The Holy Book is brought in with all reverence ; every one rises to receive it. It is placed on the bed and its wrappings are arranged round it in proper order. The Sikh who opens and reads the book is called the "Granthi" ; any Sikh, man or woman, can perform this duty. The Granthi then recites a Hymn from memory and opens the book.

The betrothal ceremony is simple. In the presence of Guru Granth Sahib the bride's messenger and the bridegroom's family exchange presents for the bride and bridegroom. Then a general prayer is offered, and the congregation invokes the blessings of God on the betrothed couple. Thereupon Karah Parshad, the sacred food, is distributed. Karah Parshad is placed on a separate table and covered with a clean cloth. The distribution of food and a free and common kitchen for the whole congregation are almost always associated with Sikh ceremonies. This custom effectively cuts at the root of Hindu caste and food taboos.

Formal betrothal, however, is not an essential part of the marriage ceremony. The marriage can take place without previous betrothal and without waiting for an auspicious day. It can take place on any day which the parties find convenient. It is held that prayer offered to the Almighty sanctifies all acts and all times. The custom, however, has grown of choosing a day associated with the life of one of the Gurus, although there is no religious authority for this. The marriage can take place at any place where the Holy Book is installed.

The marriage ceremony must be performed in an assembly of Sikhs, which every Sikh is free to join as a member of the Sikh brotherhood. Secret marriages are discouraged.

The bride and bridegroom can present themselves anywhere to be married but the marriage is generally performed at the bride's residence. The bridegroom's party proceeds to the house, where the two families meet and exchange salutations and presents. There the following Shabad is sung :—

Friends have come to my house.
The True One
Has brought us together.
The union is pleasing to God.
In the union of hearts
Is the seed of tranquillity.
What the heart desired
Has been obtained ;

The mind is satisfied ;
The house is made beautiful ;
It rings with music
And with soundless sound.
Friends have come to our house.

After the Shabad a general prayer is offered and blessings are invoked.

Generally the formal marriage ceremony takes place next day after the morning prayer. The assent of the bride and bridegroom to the marriage is a necessary part of the ceremony. The couple present themselves and occupy seats in front of Guru Granth Sahib, the bridegroom sitting at the bride's right hand. The reader of the Holy Granth who has to perform the ceremony, generally a man known for his religious life, then begins his duties. He may be a relative or any one of whom the parties approve. There is no ordained priesthood among the community.

The Granthi asks the bride and the bridegroom, as well as the father or guardian of the bride and bridegroom, to stand up and on their behalf he reads a prayer and proposes the marriage. When the consent of the parents has been obtained, he asks the assent of the congregation ; after this the congregation resume their seats. The musicians then sing :—

Before undertaking anything,
Seek the grace of God.
By the grace of the True Teacher
Who in the company of saints
Expounds the truth,
Success is attained.
It is with the True Teacher
That we taste the ambrosia.
O ! Thou destroyer of fears
And embodiment of mercy,
Bestow Thy grace on Thy servant.
Nanak says, by praising God,
We apprehend the infinite.

The Granthi then explains the duties of husband and wife to each other. Marriage amongst us, he says, is not a social contract but aims at the fusion of two souls into one as the Marriage Hymns indicate. It is a union on the long road of life. The Marriage Hymns indicate the four stages on the path of attainment. The Guru says :—

"It is only by the faithful performance of duty to each other that a married couple fulfil their vows."

The bride should know
No other man
Except her husband ;
So the Guru ordains.

She alone is of good family,
She shines with light
Who is adorned
With the love of her husband.

There is only one way
To the heart of the beloved,
To be humble and true
And to do his bidding ;
It is only thus true union is attained.

Happy are they,
Freed from vanity,
Who by unstinted giving
Win the heart of the Lord.

They who sit together
Are not husband and wife,
But they whose spirits
Have fused into a single flame.

Sweet of voice, humble in behaviour,
The only ornament
Unquestioned acceptance,
Such brides enjoy the company of
their beloved.
Ask the happy ones by what ways
They have won the beloved.
They answer : By sweetness of speech,
Beauty of contentment and love,
By abstaining from falsehood.

A loaf of dry bread,
Bare earth for bed
With the beloved
Is full of happiness.

They who worship the True Lord
Win respect and are saved.
They who serve others,
Says Nanak, the ignorant ones,
They suffer death over and over again.

He who created Thee,
And creating, made thee beautiful,
Think of Him night and day.

Let humanity be the word,
Resignation the offerings.
Tongue the mint of sweet speech.
Adopt these habits, dear sister,
Then you will have him in your power.

Other persons' property,
Another man's wife,
Evil-speaking of another,
Poison life.

Like the touch
Of the poisonous snake
Is the connection
With another man's wife.

The Granthi then asks the bride and the bridegroom in the light of the above to signify their assent if they are prepared to accept the duties of married life. When they give their assent by bowing their heads before Guru Granth Sahib and agree to observe the conditions laid down, the father or the brother of the bride or any other relative present who is to give the bride away takes the edge of the bridegroom's garment and the end of his scarf or waistband and ties it to the edge of the bride's saree as a symbol of their joining together as husband and wife. Then the following Shalok is read on behalf of the bride :—

Praise and dispraise, Nanakji,
I let all pass.
I seize the edge
Of his garment.
All else I let pass.
All relationships
I found false.
I cling to Thee, my Lord.

The Granthi then reads the first Lavan or Marriage Hymn. When he finishes the first Hymn the pair move slowly round the Holy Book. Musicians sing the first Hymn, finishing as the pair step in front of the holy book. The Granthi reads the second Lavan or Marriage Hymn and the pair go round while musicians again take up the refrain in the same way. This procedure is repeated four times till all the four Hymns have been recited and sung :—

LAVAN (Hymns of Marriage)

In the first round
God ordains
The performance of duty.
The voices of the Brahma and the Vedas
Declare the path of duty
And the way to avoid sin,
Disciplined in the performance of Duty,
Repeating the Name of God.
As prescribed in the books of religion,
Devote Thyself to God
By following the True Teacher.
All afflictions and sins depart
By great good fortune.
The name of God becomes sweet,
Endowing the soul with bliss.
The disciple of Nanak says,
In the first round
Initial preparations are made.

In the second round
The teacher speaks of the immanence of God
And reveals to the disciple
The knowledge of divine presence.
The fear of the fearless enters the mind
And the dirt of egoism is removed.
The mind becomes limpid
By the fire of the fear of the stainless.
It fills the heart with a song of praise
And the Lord of Bliss is seen ;
In Atman God Himself pervades.
The Lord Himself pervades everything.
Within and without is one God,
And His devotees, joining together,
Sing the song of rejoicing.

The disciple of Nanak says,
In the second round
The song of the soul is heard.

In the third round,
With a feeling of exultation
Mind is disenchanted with *Vairag* (detachment).
In the company of saints
By great good fortune
God Himself is found,
The pure, the omnipresent God is found.
A song of praise arises in the heart
And lips murmur the word of God.
By great good fortune
The saints find the Omnipresent.
In the heart the sound of the Divine Name echoes.
This indescribable story is beyond telling.
They who have inscribed
On their foreheads the good fortune,
Repeat God's name.
In the third round, the pupil of Nanak says,
The mind awakens with *vairag*.

In the fourth round
Mind becomes peaceful ;
Self is realised.
The all-pervading God is found ;
The True Teacher is met
And gives his sweet message.
Its sweetness pervades
The mind and body.
God in his goodness has made His Love
The sweet breath of my life ;
My mind all the time
Is fixed on Him.
The heart's desire is fulfilled ;
The long-desired fruit has been obtained.
The song of gratulation breaks forth,
Ringing with His Name.
The Lord God is united with his bride ;
The bride is full of bliss,
With her heart filled with His Name.
The disciple of Nanak says,
In the fourth round is found
The Omnipresent, the Immortal God.

The recital of the fourth Marriage Hymn completes the ceremony. After this the following Hymn is recited :—

All my desires are fulfilled.
I have no virtues,
But Thou art goodness itself.
How can I praise Thee ?
Thou art the Lord.
My good and bad deeds thou didst not consider ;
Thou hast forgiven me in an instant.
Nine treasures are gained ;
Songs of rejoicing are sung ;
Unblown trumpets are blown ;
All sins have vanished,
Says Nanak ;
I have found the bridegroom and my home.

Then the following "Anand" or Song of Bliss is recited :—

I have found my true teacher,
O my mother, I have found the source of bliss.
The true one has been found with ease.
My mind is filled with a song of rejoicing.
The fairies have come to make Divine Music
And sing the Hymns of praise to Him
Who dwells in my heart.
Thou too sing the Hymns of praise.
Nanak says, I am in a state of bliss,
I have found the True Teacher.

O my mind, stay always with God ;
If Thou remainest with God
Sorrows shall not haunt Thee.
If he accepts Thee,
All Thy undertakings will be fulfilled.
He who is omnipotent, the Supreme Lord,
Why shouldst thou forget Him ?
Saith Nanak, O my mind,
Stay always with God.

True Lord,
What is there not in Thy house ?
In Thy house are all the Treasures.
He gets them on whom Thou bestowest thy favour.

For ever may we sing of Thy glory,
And may Thy name abide in my heart.
In whose heart Thy name abides,
They are filled with Heavenly music.
Says Nanak, O True Lord, what is not in Thy house?

Devotion to Thy Name is my only sustenance.
The true Name is my only sustenance.
It has satisfied all hungers,
It has quenched all the fires.
Peace has entered the mind.
The source of desire has dried up.
I am a sacrifice to the Guru
Whose great gifts these are.
Says Nanak, Listen, O Saints,
Learn to love the Word.
The True Name is my only sustenance.

That house is blessed
Which resounds with fivefold music.
In that fortunate house this music is played
In which spiritual power manifests itself,
In which five evil passions are subdued
And the dread of death is removed.
They whose destiny is high love Thee
And repeat Thy Name.
Saith Nanak, They obtain happiness,
And in their hearts Divine music resounds.

Listen to this song of Bliss,
O fortunate ones.
It will fulfil all your wishes.
When the supreme omnipresent God is realised,
All troubles come to an end.
Pain, disease, and all torments depart
When Thy true word is heard.
Thy devotees and the pious
Are filled with satisfaction
When they hear from the True Teacher
(The meaning of truth).
The speaker is sanctified,
The listeners are purified
By the word of the teacher.
It pervades their (Beings).
Praying in all humility
At the feet of Guru Nanak,
They hear the soundless music.

After this the whole congregation stands and the prayer is offered; if the parties wish to give any money in charity it is announced and the ceremony then closes with the general prayer and good wishes for the happy life of the newly married couple. The parents are allowed to give what dowry they please. A similar marriage ceremony is performed for the marriage of a widow or of a previously married man. No fault in the procedure in a marriage ceremony can invalidate a marriage. Even going round the Granth Sahib is not essential if the Lavan is read while the couple stand in front of the Holy Book.

The text of the original prayer ends with the invocation of the tenth Guru, but some additions and variations have been made and changes suitable to various occasions are permissible :—

Thine is the victory.
Protect us!
Praise to the all-powerful,
Offered by the tenth Guru.
First we invoke the all-powerful God,
Then Guru Nanak, then Guru Angad,
Then Amardass and Guru Ram Dass.
May they protect us!
Then we invoke Guru Arjan, Guru Hargobind,
Hari Rai and Sri Harkishan
Who dispels all sorrows.
Remember Guru Teg Bahadur
At whose remembrance Nine Treasures
Come hastening home.
May Guru Gobind Singh, tenth Guru,
Extend his protection!

Disciples of the Guru,
Meditate on the Guru Granth Sahib,
The Visible Image of the Guru,
Acting on its teachings.
Utter "Wah Guru!" (three times).
Thinking of the four Princes, five Beloved Ones, and the martyrs, utter "Wah Guru!"

Think of their deeds and utter "Wah Guru!"
Think of the deeds of those who recited the Name,
Shared their earnings with the brotherhood,
Wielded the sword for the defenceless,
Overlooked the faults of others,
Surrendered their body and mind and wealth for the sake of Dharma.
Utter "Wah Guru!"
Think of all the Gurdwaras,
The Holy Places, and utter "Wah Guru!"

O Thou, the Ocean of Love, the knower of inner feelings,
O Timeless One, in Thy presence
This congregation offers its homage and prays that your blessings may descend on the married couple.
May they be true to each other and may the banners and staying-places of the Khalsa
Echo with songs of Victory!

JOGENDRA SINGH

THE SOUL OF INDIAN ART

Dr. Radha Kumud Mookerji's reflections on the philosophy of art, in his informative *Notes on Early Indian Art* (The Indian Press, Allahabad) carry implications profounder and wider than his subject.

The Hindu conception of art was as an expression of the search for the divine meaning in every thing, an attempt to find the One by meditation on the many. Yet even in this sense Hindu art appeared far later than the *Vedas* and the *Upanishads* because this effort to reach the Infinite through the finite was held to be lower than purely subjective contemplation of the Formless as the highest Truth and man's greatest objective. There is no place in the Hindu conception for "Art for Art's Sake"; Hindu art when it did appear was strictly regulated by religion. But conformity to the canons laid down in the *Śilpa Śāstras* for the fashioning of divine forms has not stifled the creative impulse, any more, Dr. Mookerji observes, than a knowledge of grammar and idioms handicaps literary expression, or than, we may add, acquaintance with engineering technique hampers the bridge-builder.

But art to Dr. Mookerji is wider than æsthetics. Works of art he sees as "self-expression", an attempt to image that which seems real. Every civilization finds expression "in works reflecting the particular bent of its intellectual and constructive enthusiasm". Some religion or some philosophy is the primary instigation of all human works. The religion and the philosophy of the England of to-day, finding greater reality in material things, express themselves in buildings for business, exactly as the spiritual bent of mediæval Europe was reflected in its churches.

> The modern Western worships matter with the same emotion that is aroused by worship of God in other times and places. ....Our modern materialistic civilization expresses itself best in great works of mechanical skill. These are *our* works of Art.

Creations differ because notions of reality differ, but Materialist and Idealist, Dr. Mookerji believes, are equally concerned to discover Truth. There is, therefore, a unity of all art in a common foundation, the creative philosophy from which it springs—the pursuit of Real. And the recognition of that fundamental unity of art has its own contribution to make to the "universal brotherhood in outlook and ideals", the achievement of which Dr. Mookerji sees as the highest purpose of mankind.

Only we cannot, he reminds us, have both types of art. The general preoccupation with material things is doubtless the explanation of the sterility of our age in art in the accepted sense—expressions of beauty of thought and of feeling that bear witness to a higher because a more enduring Real.

MULTI-DIMENSIONAL MAN

[**John A. Osoinach** contributes a thought-provoking exposition of the great occult truth of other worlds interblended with our own objective sphere. "They are, as it were, blended with our world—interpenetrating it and interpenetrated by it... Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us."—ED.]

Stevenson in his *Dr. Jekyll and Mr. Hyde* gave us a startling study of dual personality, but some of our more speculative modern philosophers have suggested a theory about man which dwarfs Stevenson's fictional creation into comparative insignificance. It grows out of the theory of a multi-dimensional universe—a universe which is really the equivalent of separate universes that enfold and interpenetrate each other, each with its own space, events, forces and personnel.

That theory is nothing less than that each man, the real man, is a creature that dwells in the absolute and may cast his shadow athwart a number of dimensions simultaneously, in a plurality of lives.

In this connection, we must consider the literature that has grown up on the subject of the multi-dimensionality of the universe. It is larger than might be supposed. Maeterlinck among many others has written of it. Its most prolific exponent is the Russian Ouspensky.

No one need any longer fear that he will be regarded as a mystic because he knows that time is considered as the fourth dimension of space. That has become familiar learning. But that is only an introduction to the teachings of Ouspensky. He points out that the universe cannot be fitted into a four-dimensional *schema*. That takes six dimensions.

It is not too difficult to conceive of time as a fixed dimension of space, with events positioned along its line. But if that is the fourth dimension, what are the fifth and the sixth? It is almost impossible to fit these revolutionary ideas into conventional terms, and Ouspensky frequently uses geometrical illustrations to clarify his meaning. Thus he points out that our perception of time—our time consciousness—is so short that we get an impression of time as a straight line; but he suggests that "the idea of time as a curve of the fourth dimension entirely changes our conception of life". Our understanding is further aided by considering life as a series of undulatory vibrations :—

"As we should know from the study of undulatory vibrations in the world of physical phenomena, every wave comprises in itself a complete circle, that is, the matter of the wave moves in a completed curve in the same place and for as long a time as the force acts which creates the wave."

Each completed life circle, these smaller circles symbolizing our lives, rejoins the wave of eternity at its point of beginning. In other words, the point of death coincides with the point of birth. This curving wave of eternity, then, of which the shorter circles of time are a part, is the fifth dimension.

There is not just one time, according to this hypothesis. There is a plurality

of times, and Ouspensky says that time may move at different velocities for those existing under different conditions. This concept alone, however, leaves us enmeshed in this series of life circles flowing in the wave of eternity. What is the way out? There is a way out, he says; the curve of the fifth dimension completes itself, rises a little higher with each revolution and becomes the ascending spiral of the sixth dimension. The ascending spiral is the principle of release from the bondage of repeated lives; it is the direction of the upward flight of the spirit.

From all this, the conclusion is reached that time is itself a three-dimensional solid, not a thing of linear quality alone. Its dimensions are duration, velocity and direction. We can measure duration and velocity, but we can only apprehend direction. But if time is fixed and static, a mere dimension of space, how can it be said to have velocity? The implication seems to be that the duration of time is the distance between events, and its velocity is the speed with which we appear, in our own consciousness, to move toward them. The direction of time is, of course, pointed by the ascending spiral.

Thus, we have a time solid of three dimensions to be added to three-dimensional space, and we arrive at a six-dimensional space-time. This is said to be the least, and likewise the greatest number of dimensions into which our universe will fit. This space of six dimensions is the space of the actualization of all possibilities. Outside it, "we can think only of repetitions of the period of dimensions either on the scale of zero or on the scale of infinity". It comprises seven powers, because it starts with the point, which is not a dimension but only indicates the hidden solid. Then we reach successively the line, the surface, the body; time or "the existence of a body in time"; the existence of time itself, within the great wave of eternity; and, finally, "that for which we have no name, the 'six-pointed star', or the existence of eternity, the solid of the seventh power".

How is this six-dimensional universe the space of the actualization of all possibilities? Ouspensky suggests that it may help us if we will imagine each instant as a perpendicular line stretching from infinity to infinity. Each has endless duration and upon it is posited every event possible within that instant. If one progresses upon this circling wave, one is bound to transect the perpendicular lines of these eternal instants. Our progress around the circle will probably be in a zigzag path, depending upon the location of the events which we actualize. These events will depend upon many things—our character, our environment, the influence of others and the law of Karma. It is not beyond the powers of imagination to glimpse how each of us will have actualized the whole pantheon of possibilities existing in the universe when he has completed his progress over this ascending spiral.

Since time is a dimension of space, eternity must be different kinds or dimensions of space. We cannot conceive of these differences with our three-dimensional consciousness. We are inclined to think of space in terms of distance, that is, of nearness or remoteness; but, in this sense, these terms are inartful and even meaningless. The real distinction between the dimensions of space must be in their quality. This is bound to be true, even though one dimension may penetrate, or even in-

clude, another. All events occurring in three-dimensional space are contemporaneous, if indeed contemporaneity can still be said to possess any meaning. Space itself becomes a mere mental classification of experience, and it would be more accurate to refer to three-dimensional consciousness. Time itself is no more than another method of mental classification of experience, just as we classify words under their initial letter in the dictionary. They exist simultaneously, whether they are on the first page or the last. So it is when we read a book; when we read the first chapter, the last is already there.

Our minds are but reflections of the universal mind, and the universal mind must function in the absolute. Mind in the absolute must be conscious of events centuries apart, even though one of them may lie in the distant future. It is equally conceivable that it may manifest itself simultaneously in different dimensions of the less-than-absolute.

This brings us face to face with Ouspensky's most advanced hypothesis—that of man as a multi-dimensional creature who may be living more than one conscious existence at the same time!

Perhaps the best way to attempt to clarify this idea is to quote from Ouspensky himself. He presents the thought in the course of a discussion on the origin of evil :—

"The causes of evil are not in the present. They are in the past. There would be no possibility of thinking of the *evolution of humanity*, if the possibility did not exist for individually evolving man to go into the past and struggle against the causes of the present evil which lie there....

"In order to admit the possibility of reincarnation into the past, it becomes necessary to presume plurality of existence, or again co-existence, that is to say, it becomes necessary to suppose that the life of man, while repeating according to the law of eternal recurrence at one 'place in time', if it can be put thus, *simultaneously* occurs at another 'place in time'. Moreover, it can be said with almost complete certainty that a man, even approaching the superhuman state, will not be conscious of that simultaneity of lives; and will *remember* one life or the life at one 'place in time' as past and feel the other as present.

"In the conditions of three-dimensional space and one-dimensional time plurality of existence is impossible. But under the conditions of six-dimensional space-time it is quite natural, because in it 'every point of time touches every point of space' and 'everything is everywhere and always'."

Life, to most of us, seems a simple one-dimensional business. We are born in time and move forward along a straight line. If we live a plurality of lives simultaneously, then it becomes a very complicated affair. Perhaps under Karma a deed performed in this life has no meaning here but is debited or credited against some other life a thousand years apart, as time goes.

The subconscious has a great sense of drama. Every man plays many parts in a lifetime, not necessarily in visible reality but in his own consciousness. His nature seems to crave this vicarious fulfilment of every experience. Would it be so unnatural if the absolute man were finding comprehensive and perhaps even universal expression by projecting his shadow, as it were, simultaneously into many dimensions? Absolute man must be conscious of himself and of all his shadows, but the individual shadow is conscious only of itself. Adversity here may be only one facet compensating for bliss in another dimension and necessary to round out the infinite totality of experience needed by absolute man. It

is implicit in the idea that each of us must exhaust every character in the play and taste every experience possible to man.

Why do we not recognize this six-dimensional world of reality? Why are we doomed to dwell in the realm of illusion? Ouspensky says it is because we dwell (presumably in our minds) in a seventh dimension, where all phenomena have only "fictitious possibility, fictitious importance, and fictitious value":—

"We never even come near to understanding how many non-existent things play a rôle in our life, govern our fate and our actions... and, therefore, it is perfectly justifiable to speak not of the seventh dimension, but generally of imaginary dimensions, the number of which is also imaginary."

We can discern only a limited number of the dimensions of our universe. If any one tried to apprehend the reality of a cube by studying the qualities of a line or of a surface, which was not part of the cube but only delimited an edge or a side, mere boundaries, he would probably arrive at a fantastic result. Imagine trying to know the United States or Canada by examining its boundaries! And so, when we examine the three dimensions of space and consider our imperfect time-concept of the fourth, it is not surprising that our interpretation of a six-dimensional space-time continuum should be fictitious and illusory. These appearances are false only because we seek to interpret them as the whole, when they may be but the edges or boundaries of the whole.

How can one hope ever to know his real environment? The attitude of experimental science toward such esoteric knowledge as may exist has been confined to ridicule and repudiation. Any body of knowledge is scorned if it cannot be canalized into our own scientific moulds. Nothing could more completely bar us from any truths which esotericism may have to teach us. It would seem that we must start with ourselves. We must know more about ourselves before we can hope to know more about our universe. The instrumentality must be perfected through presently unknown psychological laws before it will record the facts with sufficient accuracy to enable us to begin to solve these challenging problems.

JOHN A. OSOINACH

THE PROPAGANDA MENACE

There are few arts more vital than that of thinking for oneself, and perhaps there is none more inadequately fostered by modern education. It is gratifying therefore to learn of a movement in the West to combat the propaganda menace at its crux by putting the individual on his guard against ready-made judgments. In the *American Library Association Bulletin* for January appears an article on "Propaganda Analysis: To-day's Challenge" in which Miss Violet Edwards discusses the aims and the efforts of the Institute for Propaganda Analysis in New York, of which she is the Educational Director. That non-profit educational organization was formed in the fall of 1937 to analyze the propaganda being put forward and to formulate methods whereby individuals can analyze for themselves "attempts to persuade them to do something that they might not do if they were given all of the facts". The Institute has the co-operation of hundreds of groups in and outside the schools, in which the individual is encouraged "to build his own philosophy with his goal that of intelligent, responsible membership in his group".

DHARMA—MECHANICAL AND ORGANIC

[This is the fourth in the series of studies on the "Gita" by **Prof. D. S. Sarma**, the first of which appeared in our January number.—ED.]

Let us examine a little more closely the question raised by Arjuna at the beginning of the dialogue and the answer he receives at the end. The hero says he is perplexed about his *dharma—dharma summudha chetah.* He says that if he fights and kills his own kith and kin there will be general confusion and destruction of *the eternal dharmas of tribe and clan* (I. 43). So it is a question of dharma for Arjuna, apart from his disinclination to kill his own kinsmen. But Krishna takes him over a much wider field, and so his teaching can be called not merely a *dharma sastra* but also a *yoga sastra.* And what happens at the end? Arjuna says that his delusion is gone, that his doubts are cleared and that he is prepared to fight. But, we may ask, what has happened to "the eternal dharmas of tribe and clan"? Are they not all destroyed at one stroke? Yes. The following famous verse gives the reply to our question :—

"Surrendering all dharmas, come unto me alone for shelter. Do not grieve, for I will release thee from all sins." (XVIII. 66)

This verse is rightly considered the final word in the teaching of the *Gita.* It is not a mere rhetorical flourish; it is an utterance with a profound meaning. It implies that there is a world of difference between Arjuna's conception of dharma and the Bhagavan's conception of it. To put it briefly, Arjuna has a mechanical conception of dharma.

Krishna points out that our conception of dharma should be organic, not mechanical. What is the difference? A clock is a mechanism, a tree is an organism. The former is lifeless, the latter is living. The former is fixed, the latter is growing. The former is put together from without, the latter develops from within. Similarly dharma is mechanical when it consists only of fixed unalterable rules imposed by an external authority. It becomes organic when it grows according to the law of its own being, ever adjusting its means to its end. The end is yoga or union with God and the aim of all rules of dharma is to promote that end. Dharma is no dharma when it does not lead us into fellowship with God, when it is not vitally connected with yoga. In every age our rules of dharma are only the imperfect means by which we seek to realise the perfections of God. And as our knowledge of the divine being grows, we have to revise our rules and thus improve our means. One has only to read the ancient codes of law and ethics of any country to see how many of the rules solemnly laid down have become thoroughly obsolete. We know how the conscience of humanity has improved or is improving with regard to the "sacred" duties of taking revenge, of conducting religious persecutions and of offering animal sacrifices. How terribly stunted would mankind be if nations could not step out of "the eternal dharmas of tribe and clan"?

Thus the dialogue begins with a rigid, mechanical conception of dharma on the part of Arjuna and ends with the exposition of an organic conception of

dharma rooted in yoga, on the part of Krishna. The Bhagavan has given us the final word, not on the forms of dharma—for that has to be determined by ourselves for our age and by those who come after us for their age—but on the principle of growth in dharma. This world is a school where humanity is still in the lower classes painfully learning its graded lessons from the great teachers who arise from age to age, inspired by God. As it proceeds from class to class text-books are superseded, but the principles of instruction remain the same. For instance, on the field of Kurukshetra the violence of war is admitted as a legitimate weapon after peaceful negotiations have failed, though non-violence is given a high place in the list of virtues. The advocacy of non-violence as a substitute for war is reserved for future incarnations.

We have already said that the *Gita* is a practical gospel with the help of which every one of us can order his life and discharge his duties as they should be discharged. Its aim is to convert us from men of the world into men of God. *Yoga* or fellowship with God has to replace *Sanga* or attachment to the world. Every one of us is a *Sakta* or a worldly man to start with. Our actions are prompted by self-interest. We are slaves to our desires. We live in a small world of our own making, like frogs in a well. It is such blind creatures that the *Gita* proposes to take in hand with the object of making every one of them a *Yukta* or a man in fellowship with God. Outwardly there may be no difference at all between a Sakta and a Yukta. Both may live laborious days, both may come into conflict with others and both may have their successes and their defeats. But internally they are poles asunder. Delusion and restlessness and self-centred desire in the one have given place to vision, peace and self-forgetting love in the other. How is this transfiguration to be effected? How is a Sakta or worldly man to be converted into a Yukta or spiritual man, and a Yukta into a Nitya-yukta, one who lives in constant fellowship with God? That is the burden of Krishna's song.

The divine Teacher takes the unregenerate man as he finds him—a child of both earth and heaven—and recognises his dual nature. For he says :—

"From whatever wombs living forms may arise, O Arjuna, great Nature is their womb and I am the generating father." (XIV. 4)

If God is our father, Nature is our mother. It is one of the unique features of the *Gita* that it not only recognises this fact, but also bases its whole teaching on it. As we shall see, its gospel of *Svadharma* is nothing but a sublimation of man's own nature, a directing of the individual's gifts to a higher end. The full significance of the *Gita* passages stressing the importance of the force of nature in the economy of spiritual life can be realised only in a scientific age like our own. As sufficient attention has not been drawn to them we shall quote some of them here :—

"Every one is driven to act, in spite of himself, by the impulses of Nature." (III. 5)

"All beings follow their nature. What can repression do?" (III. 33)

"Those whose judgments are swayed by various desires resort to other gods, being overpowered by their own natures and observing diverse rituals." (VII. 20)

"Controlling Nature which is my own, I send forth again and again all

this multitude of beings which are helpless under the sway of Nature." (IX. 8)

"The faith of every man, O Arjuna, is in accordance with his natural disposition." (XVII. 3)

"There is no creature here on earth, nor again among the gods in heaven, which is free from these three dispositions of Nature." (XVIII. 40)

"He who does the duty imposed on him by his own nature incurs no sin." (XVIII. 47)

"One ought not to give up the work which is suited to one's own nature, O Arjuna, though it has its imperfections." (XVIII. 48)

"Fettered by thine own tendencies, O Arjuna, which are born of nature, that which through delusion thou seekest not to do—thou shalt do even against thy will." (XVIII. 60)

The overpowering influence of natural dispositions is further indicated in the last two chapters of the *Gita* by the elaborate classification, each into three categories, of the following twelve concepts: faith, food, sacrifice, penance, charity, renunciation, knowledge, deed, doer, understanding, steadiness and pleasure. Also it is the basis of the classification of men into the two types of the godly and the ungodly in the sixteenth chapter.

From all these passages it is plain that according to Krishna the natural endowments of a man cannot be ignored in any scheme of spiritual discipline. There is no real antagonism between nature and spirit. They appear as irreconcilable foes only in the writings of lesser teachers, not in those of the great masters. Accordingly, though sense-control is stressed on almost every page of the *Gita*, the teaching never degenerates into mere asceticism. On the other hand, excessive mortification of the flesh is condemned in no uncertain terms. Take for instance the following passages:—

"Yoga is not for him who eats too much, nor for him who eats too little. It is not for him, O Arjuna, who sleeps too much, nor for him who keeps vigil too long. But for the man who is temperate in his food and recreation, who is restrained in all his actions and who has regulated his sleep and vigils, yoga puts an end to all sorrow." (VI. 16 and 17)

"Vain and conceited men, impelled by the force of their desires and passions, subject themselves to terrible mortifications not ordained by scriptures. And, being foolish, they torture their bodily organs and me also who dwell within the body. Know that such men are fiendish in their resolves." (XVII. 5 and 6)

So the natural man in us is neither to be suppressed nor indulged. He is to be wisely controlled and properly directed. In other words, we should learn to move amidst the sense objects with an easy self-mastery, neither attracted nor repelled by them.

"A man of disciplined mind who moves among the objects of sense with his senses fully under his control and free from love and hate—he attains to a clear vision." (II. 64).

The same idea is also figuratively expressed:—

"Some offer as sacrifice their hearing and other senses in the fires of restraint; while others offer sound and other objects of sense in the fires of their senses." (IV. 26)

We now understand why the Teacher points out what kind of food is the best for the body and what type of pleasure is the best for the mind.

"Foods that promote length of life, vitality, strength, health, happiness and cheerfulness and those that are sweet, oily, nourishing and agreeable are the favourites of the good. Foods that are bitter, sour, salted, overhot, pungent, dry and burning, those that produce pain, grief and disease are liked by the passionate. And that which is

not freshly cooked, which is tasteless, putrid and stale, which is of the leavings and unclean, is the food that is dear to the dull." (XVII. 8-10)

"And now hear from me, O Arjuna, the three kinds of pleasure. That in which a man comes to rejoice by long practice and in which there is an end to his pain, and that which is like poison at first, but like nectar at the end—such pleasure is said to be good. It springs from a clear knowledge of the soul. That which springs from the contact of the senses and their objects, and which is like nectar at first but like poison at the end—such pleasure is said to be passionate. But that which deludes the soul both in the beginning and even after the end, and which springs from sleep, sloth and error—that pleasure is said to be dull." (XVIII. 36-39)

D. S. SARMA

ANCIENT CIVILIZATIONS

A recent Supplement to the *Journal of the American Oriental Society* brings together four learned papers presented in a Symposium on "The Beginnings of Civilization in the Orient" at the Society's 1939 meetings. In them Hermann Ranke, E. A. Speiser and W. Norman Brown of the University of Pennsylvania and Carl Whiting Bishop of the Freer Gallery of Art at Washington discuss protohistoric Egypt, Mesopotamia, India and Eastern Asia respectively, basing their theories on material remains, the evidence of language and script etc.

Some interesting facts emerge, as that the oldest civilizations were not narrowly localized. Exception may, however, be taken to the arbitrary interpretation of the facts adduced. The papers are a blend of rather ostentatious modesty with naïve and certainly unwarranted assurance. Repeatedly the speakers remind us of the tentative nature of their conclusions, due to the limitations of present knowledge. But all four seem to accept certain unproven assumptions as foregone conclusions: (1) that the progress of civilization represents a single straight-line advance from barbarism; (2) that none of the remains of the civilizations discussed date from more than a few thousand years B.C.; (3) that these civilizations were approximately contemporaneous; and (4) that civilization appeared first in the Near East, whence it spread to the South and the Far East.

This is not the place to assemble the compelling evidence for alternative hypotheses, but these papers themselves mention instances of cultural retrogession which certainly point rather to cyclic than to straight-line progress. Eastern tradition, moreover, stands squarely upon the vastly greater age of many of the survivals of the past than can be conceived by the modern archæologist who, unconsciously to himself, seems to be still under the inherited cramping influence of Biblical chronology. As for the cultures examined having been contemporaneous, the speakers would have done well to heed Professor Speiser's caution against failing to distinguish "between cultural synchronism and parallels from different periods".

Numerous proofs exist that India was the mother of civilization, and not the Near East as these speakers hold, but space forbids their elaboration here.

THE MYSTICS OF OLD JAPAN

[The cult of the Beautiful touched every sphere of thought in old Japan and coloured the mysticism of the conventual, as is shown in this article by **Doran Fox**, soldier, traveller and journalist. With him we hope that the current of mystic love will reëmerge and overpower the aggressiveness of modern Japan, restoring to the world that which is the highest stratum of the Soul of old Nippon.—ED.]

Japan is a strange land, unique and fascinating to the Occidental mentality and even to that of the Western Oriental. A land where thinkers have always had profound reverence for the beautiful in nature and in art. A land where the wise live simply. In spite of the great industrial centres and the huge ugly shipping quays, Japan remains a land of mountain sides, green to the summit with luxuriant foliage, interspersed with exquisite cataracts like tangled skeins of silken floss. The whispers of approaching change have not yet penetrated the cloistered spots with their glorious, peaceful solitudes.

Imagine a mountain covered with thousands of magnificent cedars; then visualize among these trees a sacred citadel, tier above tier and terrace above terrace. Towards each plateau ascends a flight of broad stone steps. Sharp-cut, mysterious torii, hewn out of massive stone or made of polished bronze, stand in front of each. Here there is a beautifully decorated fountain, its spray like jewels darkened by the forest gloom, and along the terraces, where belfries appear encrusted with precious stones, are more fountains adorned with gilded bronze and picturesque temples bright with every colour of the rainbow. Lacquered pagodas line the sacred avenue and the solemn tones of huge bronze bells roll on in grand reverberations in rhythmic waves of sound. *And here is peace.*

How powerless is language to portray a place like this! Words are as impotent before its grand impressiveness as are the birds which flutter noiselessly beneath the boundless canopy of shade from trees which have looked down upon it for a thousand years.

Nature mysticism has perhaps been practised in Japan as much as if not more than anywhere else, for the Japanese have always seen in nature an all-embracing proof of Deity. Certainly the surge of peace, of purity of mind and of contentment that floods the human soul after looking upon the cherry-blossoms of the beloved Yoshino Mountain or upon the virgin snow crowning Fugi San and reflecting the entire octave of the rainbow's colours cannot be equalled anywhere.

All Japanese mysticism has its roots in appreciation of and reverence for nature. In his moods of joy the Japanese turns naturally to the song of a bird or even to the chirping of his lesser brothers of the insect world. Love of nature and of all living things is reflected in his writings and his colloquy. For his more deliberate and deeper contemplation he may seek out a beautiful lake, calm and serene, or some phase of the moon, or thousands of huge bouquets lifting their clouds of pale pink blossoms towards the light blue of the sky. The beautiful things of the world are but rungs on the ladder up which he may climb to enlightenment.

The East was centuries ahead of the

West in responding to the influence of natural beauty and realizing the Truth behind its symbols. History reveals the numerous schools of thought which have flourished in Japan, from the intuitionalism of Wang Yang Ming to the various paths to Nirvana. Among the many sects of Buddhism, the enlightenment of Zen and the Nō-Plays stand forth as great contributing factors. And in a still greater antiquity one cannot overlook the Tendai and the Shingon teachings and even the ancient form of Positivism of Chu Hi. But in all the cultural history of Japan two great influences stand forth as beyond question the chief contributors to its mysticism—natural beauty and Buddhism.

The original faith of Japan was Shintoism, literally, "the way of the gods". Its gods were either deified national heroes or personifications of nature such as the glorious sun, the all-surrounding ocean and the innumerable deities of mountains, rivers, rocks and trees. Its shrines with their gray stone lanterns and majestic *torii* were severely plain and its services extremely simple.

Buddhism reached Japan in 552 A.D. It took root among the thinkers, and the Shinto faith began slightly to lose ground. Even the Mikados for a long time supported the Buddhist doctrine. The Buddhist temples were marvels of artistic beauty, symbolizing complete perfection. Tables, columns, doors and even floors were surfaced with ruby-red or jet-black lacquer so thick and smooth as to produce the effect of rosewood or of solid ebony. Altars were decorated with ornaments of gold and of bronze. Sacred characters were inscribed on silken screens. Exquisite bronze lanterns, incense burners, gilded gongs and tall lotus flowers with leaves fashioned of gold were everywhere. Beautiful lacquered boxes were placed on stands to hold the precious manuscripts of the Buddhist scriptures. Among the originals stored thus are the magnificent writings of Saigyō, Chōmei, Bashō, Kenkō and Seami and the later works of Ekken and of Muro Kyusō.

The first mystical sects, the Shingon and the Tendai, date from the late eighth and the early ninth centuries. Saigyō Hoshī (1118-1190), whose thought was apparently much influenced by Buddhist philosophy, was a brilliant and inspired poet and without doubt a genuine mystic. He gives deep meaning to the silver note of a nightingale among the blossoms, to the deep-throated voice of the frogs, and indeed to everything which is actuated by the glorious impulse of life.

Saigyō was a young noble at the court of the Emperor Toba. He was exceptionally versed in the Chinese and Buddhist writings, and became a court poet. As a member of his ruler's bodyguard, he led a pleasant life until suddenly death claimed a close friend. Deserting in his grief even his wife and child he left the outer world to become a monk. He paced the roads and climbed the mountains of old Japan, seeking the flowers and the birds and the mysticism of the moon. He wrote three thousand poems during his wanderings. He asks at one stage :—

> Why do I remain in harmony with flowers?
> In all else I have withdrawn from the world.

He wanted to lose himself in exalted thought. At times he became almost desperate in his passionate desire for that complete absorption which the counterfeit human mind strives so hard to keep the soul from attaining. Of the moon and its light he writes :—

I will turn myself into a pool of
tears; so I can reflect the moon-
light to my heart's content.

Elsewhere, momentarily comforted, he expresses himself thus :—

The moon shines on, untroubled by the
anguish of the earth; in it I behold
a picture of my heart.

But for all his glorious enlightenment and humility, we find him sometimes in moods of futility :—

The smoke of Fuji vanishes, blown
by the wind into the high sky; and
my own thoughts futilely wander
forth and are lost in the world.

Pensive as he was, however, his writing never became despondent but always revealed that wonderful hope which Divine inspiration brings.

He revelled in the autumnal glory of the foliage. Thousands of oaks and maples line the slopes of Japan, soft green in their summer dress but flaming in the fall of the year in every shade of orange, red, vermilion and purple. Among these Saigyō loved to roam in solitude. Watching the east become first white, then golden, as the sun advanced and shed its rays upon the white frost, stretching away in glittering perspective through the trees like an avenue of silver between mountains of jewels, enraptured with beauty, he would become lost in contemplation of the eternity of the soul.

Gentle in deed, self-sacrificing and kindly, he was ever firm in his determination to follow the inspired Way.

Since well I know
That everything which seems
Real, is *not* so,
Must I not also know
Dreams are not dreams.

Kamo Chōmei (1154-1216) embraced mysticism during the lifetime of Saigyō. A man of wide learning disillusioned with the prescribed life of mortals, he retired from the court to the mountains, became a Buddhist monk and led the contemplative life of a hermit. He has left us in his great work, *Hojoki* (1212), a record of the delight and the conviction of immortality inspired by simple living and by communion with the beasts and the birds of the forests.

Kenkō (Yoshido Kaneyoshi, 1283-1350), descended from a line of respected nobles, left the court of Go-Uda to become a Buddhist. He lived a somewhat secluded life and dwelt most upon the pathos and the futility of life. He was moved to sadness by such things as "the crimson maple leaves lying scattered about the grass at the lakeside in the morning, covered by white hoar frost"; "and the sky with its clear, cold moon which none care to watch". Like all nature lovers, he felt a wide embracing love for all living creatures.

We have long and worthy mystic revelations left by the meditator and student, Matsura Bashō (1644-94), by Kaibara Ekken (1630-1714) and by Muro Kyusō (1658-1734). The influence of all these must be acknowledged in any history of Japanese mysticism, but it seems to have been the influence of Zen on the national thought that was more responsible than anything else for Japan's definite change of attitude toward all nature. It was his enlightenment which led the Japanese into an understanding of the glories of contemplation of the rhythmic beauty of all life. The exquisite harmony and the fragile perfection of form which are reflected in Japanese art even to-day owe their origin in large part to these doctrines. This is certainly the case in the theatre.

The Nō-drama is more comprehensible in the light of the Zen revelations, though its thoughts may still be beyond the comprehension of all except the initiated. Complete comprehension of the Nō-plays is beyond the powers of any one, unless he reads them in the original and is

familiar with the Japanese tradition and with the literature left by the religions of Japan. Were the Nō-plays to be given in translation in Western cultural circles, they would lose all their deeper meaning. The influence of both Buddhism and Shintoism can be traced in many of them, and frequently they include discussions of the doctrines of various Buddhist sects.

We are inspired by such magnificent passages during their portrayal as :—

> To watch the sun sink behind a flower-clad hill, to wander on and on in a huge forest with no thought to return,
> to stand upon the shore and gaze after a boat that goes hid by far-off islands,
> to ponder on the journey of wild geese seen and lost among the clouds—such are the gates of Yugen.

Or by the following expression of Buddhist Nature-mysticism :—

> In the wind of the hilltop, in the valley's song,
> In the film of the night, in the mist of the morning,
> Is it proclaimed that Thought alone
> Was, is, and shall be.
> As a cloud that hides the moon, so matter veils
> The face of Thought.

In a land beset now and again by eruptions, mental and physical, which at times seem to threaten its very being, there is much ground for hope in the realization that a true life has been lived and that love and harmony have been practised for centuries by men of enlightened thought. The love which has flooded the minds of the truly great and has purified them in ages past, as the records they have left us bear witness, is still here and, we may rest assured, will endure until the true thought of man merges with it and he attains complete salvation.

DORAN FOX

A NOTE ON INDIAN ART

"Some Reflections on Indian Art" which Maurice Collis presents in *Time and Tide* for 20th January—inspired, he tells us, by Alfred Nowrath's profusely illustrated *India and China*—are thought-provoking. Indian classical art differs from Western art, which generally aims only at objective reasonable truth, in being "solely concerned with rendering into form a metaphysical theory of the utmost abstruseness". The Pantheon of lesser divinities has kept Indian art, in one aspect, "amusing and popular, though always remaining symbolic, never being decorative without meaning or pretty in an empty or purely objective sense", but Mr. Collis declares the major theme of Indian art to be a human face lighted by the Vision of the Ideal. He regards the best pure Indian sculptures of such great brooding faces, which contemplate the plenitude, as more powerful works of art than their better-known cognates from the other Asiatic countries to which the Indian metaphysic spread, from Cambodia to Japan.

But the best pure Indian sculptures cannot be found in museums ; they can only be seen in their original setting. That inaccessibility is one reason why the capital qualities of Indian sculpture have not received the recognition that is their due. Mr. Collis assigns other reasons also which are worth considering, including the education which has taught Indians to despise their classic art because its technique differed from the Greek.

> Missionary prejudice, academic critics, ignorance of the metaphysic and the fact that India is a dependency (and so cannot teach its lord) have all contributed to blind the English to the colossal genius of the best Indian artists.

ADAPA: A BABYLONIAN LEGEND

[The following adaptation by Mrs. Lila Ray of a legend of the old world contains a lesson for our modern age.—Ed.]

In ancient times there was a city called Eridu in the Kingdom of Babylonia. Situated on the shores of the Persian Gulf near the mouth of the River Euphrates it was a flourishing seaport. Large boot-like boats sailed into the port from foreign lands and smaller boats with long stout poles plied up and down the river. Flat fields stretched beyond the city and through them wound canals like blue-silver serpents. Wheat and oats, sesame and vehrys, palms and all manner of nuts and fruit grew abundantly in the rich alluvial soil. Flocks of sheep and herds of goats were in the pastures. Milkmaids in flounced skirts sat milking their docile cows.

Amidst such peace and wealth Eridu shone like an opal in an emerald and turquoise setting. And the tall ziggurat tower stood out among the flat mud roofs like a painted teat of heaven. The topmost storey was sky-blue, the next brick-red, the one beneath stainless white, and the lowest of all was black. Here in the sky-blue chamber Ea, the Lord of Living Waters, the God of Culture and the Earth, the Creator of Man, the Lord of Mortality and the patron deity of Eridu, took his rest at night with his consort Damkina.

His priests and priestesses dwelt in the sacred buildings which formed three sides of the temple courtyard from which rose the ziggurat. Among them was the man Adapa. His devotion to the God was very great, so great that it brought his understanding to flower. Ea was pleased and bestowed upon him the rare and mighty gift of a fine intelligence. Adapa at once bent all his new power upon the acquirement of culture, of which Ea was also the Lord. Skilled as a scribe, versed in the arts, an expert mathematician, he perfected himself in the arts of war as well and hurled javelins, drove chariots, practised archery and rode untamed colts. Well-read in the Sumerian and Akkadian literatures, he become powerful in incantation, cunning in magic, and wise in the use of herbs. He excelled in divination, whether in the interpretation of dreams, the examination of a sheep's liver or of drops of oil in water, or the observation of planetary and astral aspects and of the casual behaviour of animals. As an artist he engraved legends and psalms in praise of Ea on shells of mother-of-pearl, filling the incised lines with red paint so that they were indeed lovely. These he placed at the foot of the golden image of Ea in the temple. The god loved him dearly and grew jealous of his devotion.

One day Adapa sat fishing on the bank of the Euphrates. All of a sudden a wind sprang up from the south. Steadily and strongly it blew with increasing force until, with a terrifying rush, the dread demoness, Lamashtu, bore down upon him. He was hurled violently into the water. Borne up on the rough waves by Ea, he cursed the demoness. With incantations he drove her to tear her own hair, and, not content with that in the excess of his anger, he broke and crushed her wings before she could flee. Moaning she crept away.

Lamashtu was a daughter of Anu, the King of All Gods. Dragging her bleeding wings she went to him and complained bitterly of Adapa's unwarrantedly harsh treatment.

Adapa returned to the temple and worshipped with renewed devotion the deity without whose timely aid he surely would have been drowned. For he was not immortal. All his great accomplishments could not secure this for him as it was a gift beyond the power of Ea to bestow. After the last libation he returned to his priestly dwelling, partook of his evening meal and lay down to rest.

Soon he began to dream. There came a messenger bearing a summons to the court of Anu. He must account for his treatment of Lamashtu. Anu, musing on his large blue throne, appeared to him with his court. The King of All Gods turned his great vacant eyes on Adapa and his glance was like a javelin thrust. Joy and pain overflowed the wise man's heart. The vision vanished. He now seemed to be walking among the sacred buildings around the temple of Ea. They seemed strange and unfamiliar to him. He came before Damkina and worshipped her. She bade him seek an audience with her husband and disappeared. Accordingly Adapa approached the temple. As he mounted the broad flight of steps and entered the pillared portico where stone fish with lapis lazuli eyes and collars of gold poised on stone waves he thought he heard a great commotion within and saw a light. But the gleaming double-winged door of beaten copper opened to reveal only darkness. In the gloom before the image he prostrated himself. Then slowly an emerald radiance spread out around from the golden image. The opalescent fish-skin robe Ea wore glittered and fanciful lights leapt from the facets of the gems, carved into the likenesses of tiny fish, that formed his crown. So bright did it grow that Adapa clearly beheld the symmetrical rows of spouted terra-cotta libation vessels at the feet of the statuettes of the god in his various aspects which stood at intervals around the walls and the friezes above them that related legends of his life.

"O wisest of men and most beloved of devotees", Ea said, "to-morrow you will go to the court of the great King, Anu. Take care! Neither eat nor drink of anything offered to you there. Give me your word." The prostrate sage assented. The green radiance dimmed and faded. As the last slanting rays glinted on the fish-skin robe Adapa awoke.

It was dawn but he lingered in bed, for he was weary and dark half-moons hung beneath his eyes. The drowsy rustle of leaves, the twitter of waking birds and the calling of beasts going out to pasture filled the air with a sunshine of sounds. The shrieking of crows, the creaking of cart wheels, the voices of women going to draw water at the well with laughing and crying children tugging at their long flounced skirts announced to him that the work of the day had begun. There came a rush of feet and a pounding on his door.

"Adapa! O sage Adapa! Open! I come from the King."

Adapa went out and the summons was thrust into his hand. "When am I to go?" he asked the shining-eyed messenger.

"To-day, when the sun leans heavily on the ziggurat", the boy replied.

"At noon, then", Adapa said, and the messenger bounded away with

lithe grace.

The sage was absent-minded in his preparations. Deep in thought he hurried to the temple and went through the morning service. Then he mounted his horse and made his way through the narrow streets of the city and out into the country. Through fields and pastures, along twisting silver canals and past busy farmsteads he rode until at length he came to Erech, the sacred city of Anu. So bright was it that he was forced to shut his eyes, dazzled as by the sun. In a haze of light he entered the city gate and sought out the temple.

At the appointed hour Adapa was brought before the great wide throne from which Anu surveyed the infinite heavens.

"O Lord of the Sky and King of All Gods, in obedience to your summons I have come", he said and bowed very low.

"Your name?" Anu spoke with great dignity.

"Adapa the Wise they call me, devotee of the Lord Ea."

"Lamashtu is my daughter. She has complained bitterly to me of you. Even yet she lies with broken and bleeding wings. Have you anything to say in your defence?"

"No, great King", replied the sage.

"Then must punishment be meted out to you." The vast voice was resonant with anger.

"As you will."

At this juncture the Goddess Ishtar, fairest and most loved of Anu's daughters, came before her father and knelt at his feet.

"Father", she said, "Tammuz, my beloved, and his friend, Gishzida, have come to plead with you. Hear them."

Anu rested his deep eyes on her radiant face. "I listen", he said and motioned Adapa aside.

Tammuz bowed low. "We come to intercede for this sage mortal", he said.

"What qualities has he that the Ever-dying and the Ever-born should sue for him?"

"Hear, O Great King, Father of the Incomparable Ishtar, Adapa possesses all the qualities of godhood save one, immortality. This my father, the Lord Ea, cannot give him. Civilization dies with Adapa, the omniscient man. If he had been less skilled in incantation's uses such a misfortune would already have occurred as Lamashtu wished."

Anu pondered in silence. Then he said, "But his fault is great. What was the need of crushing her wings?"

"Is it a crime, O Lord of the Sky, to so treat a demoness?" Tammuz spoke boldly. "Surely she does not handle her victims gently."

When Anu spoke again there was kindness in his voice.

"Ishtar", he bade, "bring bread and water." Upon a golden table she placed the food before Adapa.

"Eat and drink", her father commanded. Then the sage was seized with a great sorrow. Falling on his knees he craved pardon.

"O King of the Infinite Heavens", he said, "forgive me. I can neither eat nor drink what you offer me."

Anu did not reply. Ishtar, Tammuz and Gishzida turned away. Leaving the bread and water of immortality untouched Adapa returned to Eridu, filled with a deathless grief.

LILA RAY

SCIENCE AND THE MODERN WORLD
AN INTERVIEW WITH ROBERT ANDREWS MILLIKAN

[When he visited Bombay, a member of our staff interviewed the world-famous American scientist, Dr. R. A. Millikan.—ED.]

It is rare for a man to receive in his lifetime as many honours as academic and cultural bodies in many countries have crowded to pay to the American scientist, Robert Andrews Millikan, but the forceful, alert Chairman of the Executive Council of the California Institute of Technology wears his twenty-odd honorary doctorates as lightly as he does his Nobel Prize in Physics and his seventy-one years, which his white hair admits but his keen blue eyes defy.

I heard the second of the two lectures that he gave for the University of Bombay in the day and a half which he spent in the city. I had heard other lectures where students had made up a large part of the audience, as on that occasion, and the breath-held silence impressed me only less than the lecture itself. Dr. Millikan's subject was the wonderful 200-inch telescope which has been years in building under the direction of his Institute and which, by doubling the size of the mirror and reducing the focus, will open up to study no less than twenty-seven times the volume of space reached by the world's largest telescope so far, the 100-inch one at Mount Wilson Observatory in California. It may be mentioned incidentally that not the least striking of Dr. Millikan's points was his almost casual reference to the completely harmonious collaboration which has prevailed for years between the latter institution and his own, a harmony like that of India's dream for her own people.

"Why did your study of cosmic rays bring you to India, Dr. Millikan?", I asked when I had an opportunity after the lecture to talk to him. "And what practical results do you expect from your experiments?"

"We came here because the magnetic field is stronger in this part of the world. The magnetic equator crosses Southern India and the difficulty that a cosmic-ray electron has in getting through the earth's magnetic field and reaching the earth's surface (or atmosphere) is greater here than anywhere else in the world. Science has found that something very interesting is going on all through space. In all directions about us in the outer stretches of the universe there are taking place nuclear transformations or other events producing rays of enormous energy value. We are trying to measure the intensity of these cosmic rays at high altitudes in the attempt to find out more about them.

"But practical results? Nothing practical can come out of experiments of this sort, nothing except the stretching of the mind of man and an increase in our knowledge of the way the universe is built and how it works. It seems to me that studies of this kind without any utilitarian or even tangible objective are pretty good proof that scientists are not, after all, materialists."

"But do not scientists generally ignore the metaphysical background of the world and think that the material universe is all that there is, or, at any rate,

is all that matters ? "

" No, most of them do not ignore the metaphysical background. They have some theory of their own about it, though they don't *know* about anything but the physical world. In fact ", he added thoughtfully, " it isn't too much to claim for modern science that it has remade philosophy and given a new and more rational direction to religion. There have been remarkable scientific advances in the last thirty-five years. You might almost say that we are living in a different world, our horizons have receded so far in so many directions. Take the 100-inch telescope, for example. Only twenty-two years ago, in 1918, when that telescope was set up, astronomers weren't sure that space contained more than one galaxy. Now we know that ours is only one of millions of galaxies and that our universe is only a spiral nebula like that of Andromeda. Some of those universes have been located definitely millions of light years away.

" Astronomy has revealed a vast universe and it is a universe ruled by orderliness and harmony. We find the same order, the same working of law in the molecular world of chemistry, in the electronic world of physics ; and geology, paleontology and biology show us that there has been a similar orderly development in the organic world. We may say that the God of Science is the spirit of rational order and of orderly development. You might call Him the integrating factor in the universe. There is an interrelatedness, a wholeness to it all, and we ourselves are parts of that whole. The old idea of an anthropomorphic God is gone and with it the notion that we must propitiate him and try to get better treatment from him than he gives to our neighbour. Our duty towards the God of law and order is quite different, not to try to save our own souls but to study that order and to get into harmony with it so that we may make the world a better place for humanity to live in."

" But what about the responsibility of science for giving out discoveries that may be dangerous in their applications ? ", I asked.

" I think Nobel was right in thinking he had done more for the cause of peace by his discovery of nitroglycerine than by his Peace Prizes. War will have to be given up because it will become impossible. Sentimental pacifism will get us nowhere. It is an appeal to emotion, and emotion is the law of the jungle. You may call reason an unsafe guide, but man has no other, unless he turns his face back toward the jungle. As for the danger that some people imagine, that some force may be discovered that can do titanic physical damage, there seem to be some fool-proof elements in the make-up of the universe. It looks increasingly improbable that there is any appreciable amount of subatomic energy available for man to tap. And you can't stop scientists investigating. That's asking that Eve should not have eaten the apple !

" The real danger to civilization ", Dr. Millikan continued, " comes in when side by side with expanding knowledge and increasing power you get a decline in moral values. Take literature, for example. The race learned ages ago that orderly group life is possible only with a general sense of social responsibility. And yet we find unbridled license in some of the literature that is being produced, emotional, neurotic, oversexed, positively destructive in its influence. Writing like

that is but one aspect of the threat to idealism; there are others also. The remedy, it seems to me, is to use every available agency, religious, social and educational, to combat the spirit of selfishness and lawlessness and disintegration. It would do no good to turn back the wheels of scientific progress even if that were possible."

"But don't you think science is partly responsible for the craze for the new and the different, and the repudiation of old values for no better reason than that they are old?"

"Probably science cannot evade part of the responsibility for that tendency; and to me it seems a very unfortunate tendency, leading as it does to the worship of the bizarre and the sensational. But the scientist knows that his discoveries do not and cannot disprove the fully verified laws of the past. Those laws must remain valid for the whole range of phenomena to which they have been proved to apply. New discovery, enlightened creative effort in the present is only half of the method of progress; the other half is the handing on of old and proven truth. The ancients certainly had to their credit some achievements that have not been excelled by later generations. That claim has been made, for example, for the sculpture and painting of the age of Pericles in ancient Greece."

"Do you think that science can remake human nature?", I asked.

"I have great hope of it. I believe in the motto of our Institute in California: 'The Truth shall make you free.' Give a man responsibility and power and you will see how he measures up to it. But the greatest contribution of science to human character is the direction it has given to human thought. The most practically important thing is our ideas about the world and our place in it, for as we think so we are going to act. An idea may have been stirring in individual minds for ages but only when the times are ripe does it work its way down into the consciousness of mankind generally and begin perceptibly to influence human progress.

"There are three great ideas that seem to me to stand out more than any others for the influence they have had and will have on human development. Science has given us two of these ideas: the first is natural law and the second is age-long growth or evolution. I believe that what science has revealed about the great age of the world and the fact that mankind has probably another billion years in which to learn to live more wisely may very well have a greater influence on human conduct than even such useful inventions as the radio and the aeroplane.

"What is, to my mind, the third great idea, that is indispensable as the complement to the other two, is the Golden Rule, doing unto others as we'd be done by, which Buddha and Confucius and other teachers in the past had referred to and which Jesus made the central feature of his message. Call it the altruistic ideal, concern for the common good, the development in the individual of a sense of social responsibility. The Golden Rule is the contribution, not of science, but of religion, though science has gone a long way toward exemplifying it in practice by increasing the material well-being of millions. Religion tells each man that his duty is to do what he believes to be for the common good, but it is to science that the world must look to find out what really will best promote the good of all."

NEW BOOKS AND OLD

A VOICE FROM POTSDAM

[**Hugh Harris,** a teacher by profession, is the author of *The Greek, the Barbarian and the Slave.* While superintending the evacuation of school children, he wrote the following article.—ED.]

Like many of my fellow-citizens, I was removed by the exigencies of war from my home and normal surroundings. Although my temporary abode in the countryside lacks many accustomed amenities, yet I was happy to discover in a corner a neglected shelf of books. At first sight these few books, both in appearance and contents, seemed to reveal an atmosphere of old-fashioned rusticity not out of keeping with their environment. However, I decided to remove the accumulated dust from the covers of a couple of volumes, in order to beguile with some reading the nightly black-out. The pages proved so unexpectedly apposite, that I am induced to pass on the message they contain.

The work is an English translation (published by Bohn in 1848-9) of Volumes I and II of Alexander von Humboldt's *Cosmos.* It was in 1845-1847 that the German original first appeared, and the veteran author continued to add still further volumes until his death in his ninetieth year. Humboldt's preface is dated from Potsdam in 1844, when he had already reached his seventy-sixth year. The great naturalist and traveller mentions how, despite international wars and political unheavals he has persevered in his scientific and literary work.

It was certainly a remarkable devotion to learning which enabled him, in such perilous times, to brave the dangers of travel to many different lands and continents, in order to prosecute and publish his scientific researches. One can understand the admiration he felt for a great precursor, Giordano Bruno. He remarked how Bruno, when a fugitive from the Italian Inquisition, had continued his work abroad, at Geneva, Lyons, Toulouse, Paris, Oxford, Marburg, Wittenberg, Prague, Helmstadt, Frankfurt and Zurich. Who in this later generation can fail to be reminded of Einstein and the other great scholars now exiled from Nazi Germany?

As might be expected, Humboldt did not find the atmosphere of Prussia agreeable to his own outlook on life. For some twenty years he lived as a voluntary exile in Paris, and only with intense reluctance was he compelled to obey a summons to join the Court at Berlin. With that wide humanity which always inspired his life and writings, he continually protested against the bigotry and the false values which even then characterised the Prussian mentality. How refreshing it is to hear from Potsdam—the very citadel of intolerance and militarism—a voice which proclaims the universality of Nature and the brotherhood of the human race. Writes Humboldt :—

> Everywhere, in every region of the globe, in every stage of intellectual culture, the same sources of enjoyment are alike vouchsafed to man. The earnest and solemn thoughts awakened by a communion with nature intuitively arise from a presentation of the order and harmony pervading the whole universe, and from the

contrast we draw between the narrow limits of our own existence and the image of infinity revealed on every side. We may here trace the revelation of a bond of union, linking together the visible world and that higher spiritual world which escapes the grasp of the senses.

Always he refers in the most generous terms to the contributions made to mankind's scientific knowledge by those of every land. Among foreign contemporaries whose discoveries he specially praises may be mentioned : Sir William Herschel and Sir John Herschel, the British astronomers of German-Jewish origin ; Arago and Laplace in France ; Galvani and Volta in Italy. He expresses regret that the Napoleonic wars prevented a proper investigation of a volcanic island which temporarily emerged in the Atlantic Ocean.

Humboldt describes how he eventually succeeded in inaugurating a most remarkable enterprise through the united co-operation of the British, French, German and Russian Governments. This was a world organisation for the simultaneous observation of magnetic and meteorological phenomena, which (as he proudly declares) "has covered the earth with a network of stations, provided with similar instruments, from Toronto in Upper Canada, to the Cape of Good Hope and Van Diemen's Land, from Paris to Pekin". He glowingly acknowledges the help rendered by Britain to this noble enterprise of civilisation, and the marvellous work accomplished in this connection by the Antarctic expedition of Sir James Clark Ross in 1839. Among geographical discoveries which were also exciting world interest at that time, he refers admiringly to the various investigations then being made by English explorers into the exact depression of the Dead Sea below the level of the Mediterranean.

The first volume ends with a discussion of the position of man in the natural scheme of the Cosmos. Humboldt explains, in eloquent and persuasive language, the scientific reasons which support a belief in the unity of the human race.

The distribution of mankind is therefore only a distribution into *varieties*, which are commonly designated by the somewhat indefinite term *races*. While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilised, more ennobled by mental cultivation than others—but none in themselves nobler than others. All are in like degree designed for freedom ; a freedom which in the ruder conditions of society belongs only to the individual, but which in social states enjoying political institutions appertains as a right to the whole body of the community.

With exceptional depth of feeling he castigates "the very cheerless, and in recent times too often discussed, doctrine of the unequal rights of men to freedom". What a strange historical coincidence it is that the words of this Prussian prophet should be as topical at the moment as they were a century ago !

In his second volume Humboldt discusses the feeling entertained for nature by different peoples. How entirely removed from current Nazi ideology is the catholicity of his outlook ! He especially commends, in the most sympathetic and moving way, the profound sentiment and love for nature expressed by the ancient Hebrew writers.

This Hebraic poetry, besides its innate sublimity, presents the nations of the West with the special attraction of being interwoven with numerous reminiscences connected with the local seat of the religion professed by the followers of the three most widely diffused forms of belief, Judaism, Christianity, and Mahomedanism. The geographical names and material descriptions of the East, as they are preserved to us in the books of the Old Testament, have thus been borne far into the forests of the New World, and to the remote is-

lands of the Pacific. It is a characteristic of the poetry of the Hebrews, that as a reflex of Monotheism it always embraces the universe in its unity, comprising both terrestrial life and the luminous realms of space. The Hebrew poet always depicts nature as in relation and subjection to a higher spiritual power. Nature is to him a work of creation and order, the living expression of the omnipresence of the Divinity in the visible world.

Details are given by Humboldt of the bold and faithful descriptions of nature found throughout the writings of the Old Testament. As one example out of many may be cited his reference to Psalm 104. He quotes it at length together with his own illuminating commentary. "It might almost be said", he remarks, "that this single Psalm represents the image of the whole Cosmos .... We are astonished to find in a lyrical poem, of such a limited compass, the whole universe—the heavens and the earth—sketched with a few bold strokes."

At the end of his first volume Humboldt expresses his conviction that

the ultimate and highest aim of society is to establish our common humanity, to strive to remove the barriers which prejudice and limited views of every kind have erected amongst men, and to treat all mankind without reference to religion, nation, or colour, as one fraternity, one great community.

Similarly, at the end of his second volume, he speaks of his faith in

the great destiny of our race, to which free humanity will attain in future ages by the progress of mental activity and general cultivation, when man will subject to his control separate domains of nature, and approximate to a more animated recognition of the Universe as a Whole.

That this vision should have come from Potsdam of all places encourages the hope of its realisation, when the powers of darkness which now hold Germany in thrall shall have vanished for ever.

HUGH HARRIS

A BUDDHIST ANTHOLOGY*

The Oxford University Press must be congratulated on their decision to bring out this very opportune and convenient edition of Mr. Woodward's scholarly Buddhist anthology in the World's Classics Series. How some of us would have welcomed such a pocket edition containing the best of the Pali scriptures during the storm and stress of the last war! Fortunate will be those who in the present dark storm of fear and hatred will discover its message of peace and compassion, for it is only in the eternal Wisdom which the Buddha (among others) taught that any can find peace or resting place in the raging whirlwind of desire that is now shaking the foundations of the world.

How far does this anthology represent the original teachings of the Buddha? That is a question which mere scholarship is unable to answer. No texts have been included from the great Mahāyāna schools, but the Pāli texts, the oldest body of Buddhist scriptures known to the world of scholarship, are at least well and adequately represented. The translation is not only scholarly but also reverent and pleasant to read. It covers the entire life and teachings of the Buddha as these are known to the Pāli Canon from his Going Forth until the Final Release. There is also a sympathetic introduction by Sir Francis Younghusband.

It is perhaps a pity that the translator has adopted Mrs. Rhys Davids' term "musing" as a rendering of *jhāna*, the

* *Some Sayings of the Buddha.* Translated by F. L. WOODWARD. (The World's Classics, Humphrey Milford, Oxford University Press. 2*s.*)

Sanskrit *dhyāna*. Whatever meaning the word "musing" may have for its gifted "inventor", a meaning perhaps not altogether unconnected with the experience of mediumistic trance, its suggestion of gentle reverie is entirely out of place. The take-off into *jhāna* is a strenuous process requiring highly positive qualities of strength and skill, while the apparent immobility of its achievement is the ecstatic poise of the soaring eagle, a very peak of intense experience. On this one matter of *jhāna* this selection is a little disappointing and the term used is colourless. "Directed thought" and "sustained thought" convey little if any of the real meaning of the processes termed *vitakka* and *vicāra*; but the subject is a highly technical one and, to speak the truth, the canonical Pāli texts that describe it are highly formalised and not as enlightening as they might have been.

When all is said and done, however, there is little to criticise in this book which, while indicating the canonical sources of the passages, allows the teachings to speak for themselves. One passage must be quoted since it gives the lie to the widespread notion that the Buddha's doctrine was one for ascetics to whom all the world is vile and repulsive. A certain wanderer named Bhaggava came to the Buddha saying that he had heard that "Gotama the recluse teaches this: 'When one reaches up to the Release called the Beautiful, and, having reached it, abides therein, at such a time he regards the Whole (Universe) as ugly.'"

"But I never said that, Bhaggava. This is what I do say: 'Whenever one reaches up to the Release called the Beautiful, then indeed he knows what Beauty is.'"

Even one who reads this book with his mind alone will be rewarded by many stimulating thoughts, many deep ideas capable of greatly benefiting this sorrowful modern world. He will also see something of the gracious figure of the great Teacher even in the stiff wrappings of orthodox tradition. For, just as the débris of two and a half millennia has accumulated in the famous Deer Park near Benares, so has the dust of a thousand books blurred the shining figure of the Sākyan Lion so that he who would extract from the book the real jewels that it contains must read it with the eye of the soul, seeing between the written words those that have not been written.

For the minds of men change and pass into their opposites again and again during the slow passage of the centuries, so that the mental truths of one generation are the falsehoods of another. It is only the soul (Buddhists must forgive a word little to their taste) that is a rock that abides and changes not through the ages, so that that which was true for the soul five million years ago is still as true to-day. It is for this reason that only he who reads with his inner eye will pierce through the shroud of dead minds to the deathless wisdom of One who was and is in very truth Teacher of Gods and men.

SRI KRISHNA PREM

AN IMPORTANT VOLUME ON CHINA*

The third century B.C. was a period of storm and stress in China. Warfare among the feudal states was incessant, and time-honoured institutions, customs and beliefs were rapidly dissolving. An eager spirit of inquiry was abroad, and in every department of life, especially in ethics as applied to the art of government, new fields of thought were being opened up. One after another, mutually divergent schools of philosophy arose, each claiming to be the guide to true wisdom. Confucianism was already, perhaps, the most firmly established, but it had formidable rivals in Taoism (then a mode of pure thought deeply tinged with mysticism but not yet debased by superstition), in Mo Ti's system of altruism, in Yang Chu's school of enlightened egoism, and many others, including what has been recognized by some as the first infiltration of Buddhist doctrine from India, though this is disputed. A little later came the first unvarnished statement of the more sinister doctrine of Legalism (or Realism, as Mr. Waley prefers to call it, inasmuch as it discarded sentiment and professed to base itself on the actualities of life). About most of these philosophies he has something to tell us, but three in particular, which illustrate by their sharp contrasts the mental ferment of those times, are chosen for closer examination.

He begins with Taoism. Its principles are stated with marvellous terseness and power in the *Tao Tê Ching*, or Sayings of Lao Tzu, but more discursively and with a wealth of imagery in the treatises of Lieh Tzu and Chuang Tzu. Their doctrine, as Mr. Waley remarks, is hardly capable of strict analysis or reducible to a system; but its underlying idea is conformity with natural law, tending to a state of passivity, inaction, or *laisser-faire*. Revert to primitive simplicity, says the Taoist, both individually and in matters of government. Leave all things to take their course, and do not interfere. According to this view, the object of life should be nothing external, but simply the cultivation of one's inner self. Here the Taoist is in conflict with the Confucianist, who stresses the pursuit of goodness as a positive ideal, as well as with the Realist, whose principal aim is domination over others.

After a rich selection from the book of Chuang Tzu, Mr. Waley passes to the most arresting personality of the whole Confucian school. Following his Master, Mencius believes that human instincts are naturally good (which may be merely the assertion of an indwelling conscience or moral sense), and that true education consists in the development and extension of this nucleus of goodness. In government, almost everything depends on the personal example of the ruler. If he is good to the people, they too will become good, or rather, their natural inclination to goodness will be given free play, whereas harsh government will beget misery, and misery will beget crime. Confucianism at its best comes very near to the spirit of Christianity as expounded in the Gospels. But, like too many Christians, Mencius was apt to be intolerant and unfair towards his opponents. It is strange that he should have attacked the Mohists with such bitterness, seeing that their altruistic teaching had so much in common with his own. Taoism, being less assertive, seems to have escaped his censure. Indeed, he must have applauded heartily several passages in Lieh Tzu, such as the following: "If you want to be quit of robbers, the best thing your Highness can do is to promote the worthy to office. Let them instruct and enlighten their sovereign on the one hand, and reform the masses below them on the other. If once the

* *Three Ways of Thought in Ancient China.* By ARTHUR WALEY. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

people acquire a sense of shame, you will not find them turning into robbers." This is as Confucianist in spirit as the Sage's own saying : "People despotically governed and kept in order by punishments may avoid infraction of the law, but they will lose their moral sense."

The Realists, on the other hand, regarded such a sentiment as thoroughly pernicious. According to Han Fei Tzu, laws must be numerous and strictly enforced, and the penalties for disobedience very heavy. The chief aim of a State was to maintain itself against its neighbours and if possible to expand its frontiers at their expense. Hence, food production and military preparation were the only activities which a State ought to support. Morality in itself was actually harmful ; and in the Book of the Lord Shang, where the Realist doctrine is pushed to its logical extreme, we are even told that to do things which the enemy would be ashamed to do is the way to succeed. Not long after Han Fei's death Realism was given a fair trial under the masterful Ch'in Shih Huang, or "First Emperor", and his ruthlessness caused a vast amount of suffering. From a purely materialist point of view the results he achieved were truly astounding ; but he demanded too much from human nature, and his dynasty perished after a few years amid universal execration. Nevertheless, the tenets of Realism have from time to time been revived, and even at the present day a strenuous effort is being made in certain quarters to force them on a reluctant world.

All these authors present many difficulties to the translator, and these difficulties are increased in the case of Chuang Tzu and Mo Tzu by the corrupt state of the text. Though several English versions of Mencius and Chuang Tzu already exist, Mr. Waley's selected passages read so well that it is to be hoped he will one day translate them both in full. In point of style he does not always improve on his predecessors, but his renderings are usually more accurate, as indeed one has a right to expect. From Han Fei Tzu he gives only one passage of any length *verbatim ;* this is the famous 12th chapter on the Art of the Courtier, in which the prime essential appears to be tactfulness—not always to be distinguished from time-serving. It ends with a striking simile which deserves quotation : "The dragon is a creature which is docile and can be tamed and ridden. But under its neck are reversed scales which stick out a full foot, and any one who comes in contact with them loses his life. A ruler of men is much like the dragon : he too has reversed scales, and an adviser who knows how to keep clear of them will not go far wrong."

LIONEL GILES

Life Divine. Vol. I. *Omnipresent Reality and the Universe.* By SRI AUROBINDO. (Arya Publishing House, College Street, Calcutta. Rs. 6.)

The articles contributed by Sri Aurobindo Ghose to *The Arya* from August 1914 to October 1916 on the fundamentals of the Advaita Vedanta have now been published in a separate volume, "thoroughly revised and enlarged", of twenty-eight chapters of varying length. Aurobindo's is the Advaitic thesis. The One Supreme Reality has *somehow*—the rock on which all varieties of Monistic Metaphysics should find themselves wrecked sooner or later—manifested Itself as the Evolving or Expanding Universe, as Eddington and others would have it, of multiplicity revealed in organized and unorganized matter and spirit. Individual life is such a manifestation. This marks a Descent. The goal of life is, however, Ascent. Finite selves have to work their way up the Ascent till they enjoy the bliss of Oneness. This glorious spiritual destiny is the birthright of all—not the monopoly of any sect or

section or even of the select few.

There is no need to refer in detail to the development of arguments in support of the main thesis. Students of Advaita and such readers of THE ARYAN PATH as have had access to the old volumes of *The Arya* are bound to be familiar with them. It should, however, be pointed out that terms like "Supra-cosmic", "Overmind", "Supermind", etc, are used plentifully, the effect being mystification of the simple, but by no means clarification of the obscure. I shall cite a typical sentence which amply justifies the charge that modern philosophical expositions hide eternal verities in endless verbosity.

> The rending of the veil is the condition of the divine life in humanity; for by that rending, by the illumining descent of the higher into the nature of the lower being, and the forceful ascent of the lower being into the nature of the higher, mind can recover its divine light in the all-comprehending supermind, the soul realise its divine self in the all-possessing, all-blissful Ananda, life repossess its divine power in the play of omnipotent Conscious-Force and Matter open to its divine liberty as a form of the divine Existence.

The complaint that the sentence has been torn from its context cannot be entertained for, right through, such sentences occur which *in situ* enhance the effect of needless mystification.

Another fact deserves emphasis. The one Supreme Reality *somehow* (if that usage be adopted) fell. Then arose the Many or the appearance of the Many. The goal of Man's spiritual endeavour is realisation of basic Oneness with the Supreme Reality. Is there any definite method by which the goal may be reached? In the chapter on "The Methods of Vedantic Knowledge", there is no straightforward answer to this question. Or again, is the method foolproof? Is it the special monopoly of the *Adhikari*? Expressions like "Divine Descent", "Forceful Ascent" may be found by no means helpful. The volume will, however, be welcomed by all students of Indian philosophy.

R. NAGA RAJA SARMA

The Naked Nagas. By CHRISTOPH VON FÜRER-HAIMENDORF. (Methuen and Co. Ltd., London. 15*s*.)

To explain Man historically is to define him as the blind person in the Buddhist fable did who, when asked to define an elephant, said that it was a broomstick, for he had only touched its tail. The concept Man has not only a biological reality but also a psychic one. In fact, the psyche so infuses every movement, conscious and unconscious, of every person, that through the knowledge of the *sthala devata* or local deity it is possible to penetrate into the behaviour and imagination of a people. *Gawang* is the name of the Naga god, and Herr Fürer-Haimendorf would have written a truer and more appealing book had he had more contact with this gentlemanly deity. For whatever Gawang may have made the Nagas, he has—so the author says—made them a most sensitive and chivalrous people. They are unwilling to "hurt the mind" of another, and they face misery and death with dignity. Nor will they ever ill-treat a child; and so single-minded is their love that they laugh at the idea of the poor wretches of the plains below who can buy love for money. The Naga simply loves his fellow men, when he is not, of course, chopping their heads off on one of his head-hunting expeditions.

But whether the Nagas with their head-hunting are worse than the British who kill a few to pacify them (there are several chapters of the book devoted to this subject) it would be difficult to decide. Herr Fürer-Haimendorf gives a very artistic description of how a Naga village was burnt and of the anthropological loot he was able to obtain. Can civilized man civilize others through barbarism? Is not the Gandhian method of trustful penetration a more efficient and enduring way of human progress? One wonders!

RAJA RAO

The Philosophy of Plato. By RAPHAEL DEMOS. (Charles Scribner's Sons, Ltd., London. 12*s.* 6*d.*)

For a thinker who has exercised such a wide and deep influence over the mind of the West, Plato has singularly few direct readers. His wisdom has made its way chiefly through its influence upon the Fourth Christian Gospel and its consequent adoption into the theology of the Church, and through the inspiration it has given to poets—in England especially to Spenser and Wordsworth. Nor is it hard to account for the paucity of first-hand students of the Dialogues. Veiled in a dead language that is less and less studied in the modern world, almost impossible to translate without sacrifice of their grace and energy of style, and demanding for their comprehension a mind inured to the fatigue of close and minute dialectic, they certainly repel the casual or unphilosophical reader.

All the more valuable therefore is such a general introduction as Professor Demos gives in the handy volume before us. I do not know of any synopsis of Plato's thought to be compared with Professor Demos's as an aid to students shivering on the brink of the great adventure of reading Plato. It is so admirable just because its author (living up to his name!) has not been afraid to be in the best sense popular. He has resolutely simplified his material, and had the courage to omit from his survey those elements of the Platonic scheme which can only be approached after long training—some of the puzzles of the *Parmenides* and the mathematical speculations. It does not impair the usefulness of the handbook that other expert commentators may differ here and there from Professor Demos's views. General agreement is hardly possible over the interpretation of a mind like Plato's, essentially exploratory, self-critical and self-revising, the mind of a poet and an ironist as well as a logician and a mathematician. Professor Demos moreover holds that Platonism cannot be reduced to a single rigorous formula. To him "it seems that Plato's whole bent is essentially anti-monistic; Plato's mind is sensitive to the complexity of the cosmos as disclosing a plurality of phases. The world is a manifold which cannot be reduced to any one category." However this may be, Plato has never been a more topical teacher than he is to-day. He lived in an age of moral defeatism, cynicism and materialism, when the free states of Greece were menaced by Spartan militarism and by the nascent imperialism of the great Macedonian power, and in that twilight of the gods he staunchly maintained his gospel of the eternal validity of moral values against force, the eternal reality of the realm of the Spirit behind the veil of material phenomena. His gift to Europe was the word and the conception of the *Ideal* and he rooted it too deeply in the soul of Western man for any wave of cynicism or materialism or tyranny ever to have succeeded in plucking it out. How profound was the insight of this thinker in the age of the parochial politics of the little Greek cities, working without science or geography or mechanical invention to enlighten him! It is enough to take this account of the "tyrant" who rises from a disorganized democracy.

> When the situation becomes desperate, a self-styled champion of the masses appears from nowhere.....and the public, in their distress, turn to him as their saviour from their exploiters.....Once in control, he does not "withhold his hands from the shedding of tribal blood, but by the usual unjust accusations brings a citizen into court and assassinates him, blotting out a human life." Having tasted blood, this protector of the honest public becomes transformed "from a man into a wolf"..... He is always stirring up a war, with a view to entrenching his position as a leader, or in order so to drain the people's energies that they are unable to resist him, or in order to destroy the few free spirits who will not suffer his domination, by exposing them to the enemy.

D. L. MURRAY

The Śilappadikāram, or the Lay of the Anklet. Translated by V. R. RAMACHANDRA DIKSHITAR. (Humphrey Milford, Oxford University Press. 22*s.* 6*d.* or Rs. 15/-)

The author of this Tamil epic poem, which dates from the latter part of the second century A.D., was the younger son of a South-Indian king. During the lifetime of his father, an astrologer predicted that the younger son, and not the elder, would come to the throne. For this reason the poet forsook the world and became a religious. The astrologer, however, must have made a miscalculation.

It would be misleading to suggest that the Epic of the Anklet has the dramatic interest of the *Mahābhārata* or, much less, of the *Rāmāyana*; but it is full of lyrical passages which affect the reader like the strong perfume of syringa. The story itself is quite simple. Kōvalaṇ, a very young "merchant-prince", is married to the even-younger Kaṇṇaki. He wastes his fortune upon a dancing-girl. He then returns to his faithful wife who possesses two anklets which are of high value. He suggests that he should take one of them to Madura, sell it and then set up in business from the proceeds. Although the journey will be hard, his wife decides upon going with him. Kōvalaṇ meets the "state-goldsmith" who has recently stolen one of the queen's anklets. The goldsmith, seizing his chance, reports to the king that he has found the thief. The king orders Kōvalaṇ to be killed; but Kaṇṇaki proves that the sentence was unjust, and the king dies of remorse. In the end, the two lovers are reunited in "heaven".

The poem gives us innumerable pictures of Tamil life in that ancient period. Kings, dancing-girls, devoted wives, "elephant soldiers", devas, saints, goblins, Brahmins and goldsmiths crowd the imagination of the reader: and he would be a very poor-minded reader who did not feel gratitude toward a translator who has enabled him to know something of Tamil civilization as it was within two centuries of Julius Caesar's landing in Britain. Let me say at once that this book does high credit both to the Oxford University Press, which has produced it as though the world were at peace, and to the translator who is, obviously, a first-rate scholar and one who can write excellent English.

Throughout this rambling poem the *dramatis personæ* take for granted the doctrines of rebirth and of karma. It is a little surprising to learn that "by past karma a god may be born as a man, a man as an animal, and an animal as a hellish being or *vice versa*": and in the following passage we realise that, for all its pomp and circumstance, Southern India was still fairly primitive. "The vanguard of one army came in close contact with the other and confusion prevailed. Heads and shoulders were cut off and separated when the archers gathered the dead bodies into heaps. The headless bodies....danced, keeping time to the music of female ghosts, whose eyes resembled one-faced drums. Female goblins formed themselves in groups, and danced, drinking the blood gushing from the carcasses, mixed with human flesh." There is considerable beauty, however, in the description of the "creeper-like" women and in the passages which praise the virtuous Kaṇṇaki, "that jewel among the women of the earth".

The book should be of profound interest to the anthropologist. Indeed, the translator deserves the praise and the thanks of every one who is interested in ancient civilizations.

CLIFFORD BAX

East Versus West: A Denial of Contrast. By P. KODANDA RAO. Foreword by SIR S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 10*s.* 6*d.*)

Mr. Rao commends some one in one place for "exposing the invalidity of generalisations". And what he himself has set out to do in this book could not

be better described. He admits that the concept of the division of civilisation into Eastern and Western has been so long in use that it has become almost an axiom of modern thought. Yet his conclusion is that this concept is invalid and that, like many other superstitions, it has caused much human injustice, cruelty and unhappiness, and has blinded men to the truth that civilisation is one and indivisible. He bases this conclusion on an objective study of the opinions of a number of writers, whom he quotes at length with critical comment. It is, perhaps, significant that almost all these writers are English or American, with the notable exception of Dr. Hu Shih, the Chinese savant. We are given at length, for example, the views of Sir Valentine Chirol, Mr. Pitt-Rivers, Mr. Arthur Mayhew, Mr. Maurice Parmelee and Mr. Lothrop Stoddard. But, apart from one early reference to Gandhi, the testimony of Indian thinkers is almost disregarded. So far as Mr. Rao's purpose is to reveal the complacent provincialism of Western writers towards Eastern culture, his choice of witnesses serves him well. But it leaves almost unrepresented the spiritual values which do to-day distinguish, even if they need not divide, India from the West. Admittedly, too, Mr. Rao's method of calling witnesses and cross-examining them makes his book more of a legal report than a piece of literature. And in his patient determination to disprove that East and West are fundamentally divided by race or physical environment, by social and political institutions or by representing two opposed types of culture, he tends to go too far and almost suggest that there is no conflict to be resolved between the traditional values of the East and modern Western civilisation. To some of us the future of that indivisible civilisation, which Mr. Rao affirms, depends upon the creative resolution of a very real conflict of values, which must be faced, if it is to be resolved. And perhaps the most interesting fact that emerges from this book is that until A.D. 1600 there was no essential difference between Eastern and Western civilisation, that the difference which developed was one of tools, the tools which science devised and the Industrial Revolution exploited. Of course behind the tools was the inventive, experimenting mind, as behind the Industrial Revolution was the acquisitive ego. And it was this ruthlessly national individualism which not only shattered the unity of Europe and of mediæval society, but split the world, as never before, into West and East. To-day the self-destructive element in that individualism can go no further, unless it infect the whole of the East, too, which Heaven forbid. And Mr. Rao's book is valuable for reminding us that despite all the differences of tradition, geography, race or religion, the real values of civilisation are constant, and that the apparent opposition of East and West is at most a reflection of one-sidedness, and may prove a means to that real integration for which each needs the other.

HUGH I'A. FAUSSET

The Danger of Being a Gentleman. By HAROLD J. LASKI. (George Allen and Unwin, Ltd., London. 7*s.* 6*d.*)

Here, hiding their light under a rather too catch-penny title, are eight admirable essays on aspects of the principles and practice of politics and of law. Professor Laski's most obvious characteristic is a superb lucidity of both thought and exposition. It fails him nowhere, whatever his approach and treatment.

The most engaging of these essays is undoubtedly that written for the eighty-ninth birthday of the late Mr. Justice Holmes of the United States Supreme Court, which reveals not only admiring friendship but a fine conception of law as an ever-living expression of the highest prevailing social standards. "The Judi-

cial Function" sustains that ideal, though indicating how in fact it too often fails of that achievement through conscious or unconscious submission to the interests of the State rather than of society as such. "Law and Justice in Soviet Russia" (written in 1935) shows how social and state changes lead to revolutionary changes in legal procedure; one can only hope that it has still to-day more than the purely historical interest of "The English Constitution and French Public Opinion, 1789-1794". "The Committee System in English Local Government" is learned but mainly though not entirely technical.

The title-essay is certainly the most scintillating, but with too much of the brilliance of the half-truth, though with its conclusion that the rule of the English gentleman, the class-conscious, race-conscious amateur of politics, is to-day a public danger there need be no quarrel. How he is to be made to disappear, and whether his disappearance would solve our difficulties, remain obscure. Even Professor Laski questions whether he will be replaced by a more admirable type. A finer, broader exposition is that "On the Study of Politics", which outlines a distinctively historical approach to political science in a seeking to codify the recorded experience of states, though always with an eye to the present and the future. More light, he cries, that we may guide our footsteps better!

Most topical of all, though it was written in 1932, is "Nationalism and the Future of Civilization", the theme of which is that while the nationalist spirit has much to give to humanity ("To the degree that we refuse to India what is essential in statehood for her national freedom we impoverish the spiritual well-being of the world") it becomes, as soon as it begins to exercise egoistically, economically, and finally imperialistically its sovereign "rights", a danger to all mankind, including itself. Since with the growth of speed and ease in communications, the sphere in which any nation can act without vitally affecting others becomes smaller and smaller, the idea of such "rights" becomes more and more of a fiction. "We must learn to think internationally or we perish."

The idea is sufficiently familiar today. What gives to Professor Laski's statement of it a special value is his sense, already indicated, of the positive good inherent in nationalism, the destruction of which would be a real loss. He shows us clearly the vital need to work out a conception of "non-sovereign statehood" under which all nations may realise themselves creatively without impinging upon others destructively. Given only a genuinely religious, a theosophical, approach, it can be done.

GEOFFREY WEST

Mankind Set Free. By MAURICE L. ROWNTREE, with an Introduction by the Rt. Hon. GEORGE LANSBURY, M. P. (Jonathan Cape, Ltd., London. 10*s*. 6*d*.)

The title of this book sounds faintly ironic in view of the war that is now raging in Europe. But it was planned and completed before the war actually broke out. The author was a conscientious objector in the last war and belongs to the Society of Friends. The book therefore represents the faith of a cent per cent pacifist in the efficacy of Non-violence as the sovereign rule of conduct for individuals as well as for nations.

The book is in two parts. In the first, we have the by now familiar summing up of the indictment against the capitalistic system of society and its cumulative injustices. A wealth of apposite quotation is set off to advantage by a tone of studious moderation. The main conclusion of the author is that modern civilisation has broken down *because* it is based on violence and revolves round violence.

The second part goes to the roots of the new philosophy. The author's particular spiritual bias is brought out in his impressionist portrait of Jesus as

the embodiment of the principle of Non-violence. It is stimulating to find a Christian at once alive to the need for relating scientific progress to religious thought and rising superior to the trammels of dogma. The secret of this freedom is to be found in the historical rôle of the Quaker. He has been the most unostentatious anarchist in civilised society, since he has guarded the integrity of his soul against the most brutal onslaughts made on it by the state. From the Quaker's survival, Mr. Rowntree draws the moral that what was possible for him might be equally possible for others, whether as individuals or as nations. To believe in the fundamental goodness of man, even when he happens to be a Hitler or an Al Capone, requires courage of a high order. But our author holds that, in politics as in hygiene, prevention is better than cure. So he concludes that in Non-violence alone will the world find release from its recurrent and gratuitous purgation. If it is urged that there is no guarantee of the success of non-violence, the author retorts that there is certain proof of the failure of violence!

There is no evidence that Christ's unpalatable advice to the rich man who sought a short cut to salvation was acted upon. It is sad to reflect that Mr. Rowntree's recipe for a world in travail is not likely to make converts among the mighty ones of the earth. But the publication of this book at this juncture is an act of faith for which earnest people all over the world cannot be too grateful.

P. MAHADEVAN

Gandhi's Challenge to Christianity. By S. K. GEORGE, with a Foreword by SIR S. RADHAKRISHNAN. (George Allen and Unwin, Ltd., London. 3*s.* 6*d.*)

This little book throws out the challenge that Christianity is hardly to be found in churches or in missions but exists only where, under whatever religious label or under no label at all, love vicariously suffers to redeem the despised and the oppressed. Western Christianity has come too much under the influence of power and imperialism to be able to speak this message, and the spirit of the Cross is turning East and finding expression in quarters least expected. Jesus came to seek and to save that which was lost, and finally ended by himself hanging on the Cross, for he soon came into conflict with entrenched power and privilege. Such must be the fate of those who follow him in spirit and in truth. "He that taketh not his cross, and followeth after me, is not worthy of me."

Vicarious suffering taken on oneself to overcome evil and to release the forces of good—that was Christ's way of bringing in a new age, the kingdom of God. Indian Christians have so far remained inactive while non-Christians under Gandhiji have set the lead in practising Jesus's teaching in this respect. Indian Christians have even been so callous to poverty, to exploitation and to bondage in this country that they have passed by on the other side in the company of their rulers, priests and missionaries. The author summons Indians who would be Christians to break from the cramping influence of dogma, ritual and priestcraft and to throw themselves into the larger life of the nation, so that thus they may be true followers of Jesus in the conditions prevailing in this country. This to him will be truly Indian Christianity, not that spurious imitation which lately has been seeking to clothe itself in Indian form, whether by adopting Indian tunes in church music, or by instituting Christian ashrams, or by using Sanskrit terminology in the place of English.

In sharp contrast to this studied attempt to Indianise artificially what passes for Christianity is the dynamic living of life under Indian conditions, as Jesus would have us live it, irrespective of religious labels, which this book puts forward as

real Indian Christianity and which is being born under the influence of Gandhiji. It is Christian, for it adheres to the message and the spirit of Jesus's life and at the same time it is Indian, for it is true to the all-embracing, tolerant religious traditions of this land. It is also truly universal, for it can hold under its sway men of all races and creeds. "I, if I be lifted up from the earth, will draw all men unto myself." Such Christianity will not be one more sect or religion in addition to the innumerable others that already cumber the earth, but will act as a leaven within, leavening the whole lump, till all mankind, whatever their creed, will be filled with the spirit of the Cross. That is the arresting message of this book which cannot but create a stir in orthodox circles,—a message which cannot be easily brushed aside but will have to be seriously reckoned with by any one who would follow Jesus.

BHARATAN KUMARAPPA

[The author of this book, S. K. George, has suffered for his convictions. He planned to serve his church, the Anglican Church, in India, and won for himself the position of tutor in Bishop's College, Calcutta. But sympathy with Indian nationalism was regarded as disloyalty to his college and he had to tender his resignation.—ED.]

The publication in London of the first issue of *The Anglo-Soviet Journal* marks a new stage in the efforts of the Society for Cultural Relations between the Peoples of the British Commonwealth of Nations and the U. S. S. R. That society, avowedly non-political, was formed in 1924 to diffuse information in Great Britain about the U. S. S. R. and also, we are assured by the society, in the U. S. S. R. about Great Britain, in regard to cultural, social and economic developments. The new quarterly journal, it is announced, will contain non-technical articles by experts in regard to every aspect of Soviet cultural life. It remains to be seen how objective a treatment can be achieved by an organ which certainly seems to be propagandist, in spite of the editorial declaration that "its purpose is to inform rather than convince". Soviet culture is so inextricably interwoven with Soviet political theory that it would take the powers of the Hansa, who could separate milk from water, to disentangle them. The convinced democrat, apprehensive for the future of freedom, may be pardoned if he exclaims, "*Timeo Danaos et dona ferentes!*"

An editorial in *The Times Literary Supplement* for 10th February is frankly sceptical of the degree of editorial responsibility assumed by the several distinguished British members of the Editorial Board. It raises also the pertinent question how far the mutual exchange of culture between the British Commonwealth and the U. S. S. R. is being effected.

Or do cultural relations between the peoples of the British Commonwealth and the U. S. S. R. consist of one-way traffic, so to speak?

Has the U. S. S. R., one wonders, a similar journal, now or in prospect, to acquaint their people with cultural, social and economic developments in Great Britain or, for the matter of that, in any of the democratic countries? Cultural diffusion is undeniably good and in the interest of human brotherhood, but it fails of that purpose if it is not a mutual process of give and take. Insisting upon doing all the giving is open to the same objection whether the gift thrust upon the reluctant recipient be a political ideology or a scheme of salvation.

INDIA AND COMMUNALISM

COMMUNAL FEELING IN INDIA

Some time before the Congress Ministries resigned last fall, Provincial Ministers in charge of the "Law and Order" portfolios had met at Simla and decided to take concerted action against this fast-growing menace in India. It would appear from the reports that, amongst other things, they were requesting the Central Government to amend or to add to certain sections of the Indian Penal Code in order to extend the legal arm by a "short length". It seems a pity that the conference made no effort to study the fundamental causes of this "curse", which of late, like "galloping tuberculosis", is eating into the social and political life of India at an unbelievable rate.

Every action in India, however petty or however great, is published under a communal tag. Whether it be a heinous murder in the by-lanes of Bhendy Bazar, a brilliant performance on the field of the Brabourne Stadium, a remarkable invention in science, or the demise of a scholar, it invariably is made known as a Hindu murder, Parsee batsmanship, a Christian invention or a Muslim loss. Even to the average Indian these communal squabbles and bickerings are distressing. While other countries are busy thinking of bigger issues and greater achievement, we alone in India seem to have time only for petty internal quarrels. It is indeed a sad picture.

It is no wonder therefore that whenever a foreigner steps on Indian soil, his first impression is that India is a *mêlée* of caste-ridden communities, with no common ideal beyond the limit of their own communal rites. To him India is a conglomeration of units which take no interest either in the achievement or the bereavement of their neighbours. Is not this pitiable?

The "community" feeling is so strong that many of us appear not to know that "community" is different from "nationality". If one goes over the "nationality" column of hotel guest books one comes across a number of tragi-comic statements. Under the heading "Nationality" appear "Kayastha Prabhu", "Karada Brahmin", "Rajput Kshatraia", "Parsee", "Muslim", "Sunni", "Hindu" and "Roman Catholic". Not one of these terms connotes "nationality", but even our educated people, whose common haunts are the great hotels, have yet to learn the difference.

(It may not be out of place to mention that the writer is neither a lawyer nor a politician and hence legal considerations have played no part in these remarks.)

How has all this come about? The answer is not far to seek. Whenever a new baby comes into this little world of India, it has to be declared to the Municipal authorities as either a Hindu (under all the sub-castes of the religion), a Catholic, a Muslim, a Parsee, a Depressed Class or a Scheduled Caste child. When the child enters school it has again to state whether it is Hindu, Parsee, Christian or Muslim. The same declaration has to be made at the steps of the high school and even at the enlightened portals of the University.

Take the field of sport. When the boy has reached adolescence he has to join a Hindu, Parsee, Muslim or Catholic Gymkhana. Allied to this is the "scout world", which has its own code. It is distressing to have to admit that even there we have Parsee Scouts, Muslim Cubs or Hindu Rovers. Before I leave the reference to our sports world, particularly with regard to quadrangular cricket, I must say a few words. Friends have often said in my

hearing that the standard of Indian cricket would deteriorate if the quadrangular was played on the basis of a non-communal field. My only answer has been that if our cricket can thrive only on communalism, like the bacteria in the "activated sludge process" of sewage disposal, it speaks ill of India as a "sporting" country. The game under the circumstances is not worth the candle.

From the sports field through the vicissitudes of job-hunting, where again a display of communal association has to be made because certain firms give preference to certain communities, we at last reach the graveyard or the cremation ground. Once again, the communal badge of the dead body has to be first presented.

In short, the law of the land requires us to preserve intact the communal badge, or may I say that the law requires "communal consciousness" to follow us from the cradle to the grave, like a dark-hooded shadow dogging our heels all though life?

I wonder if this aspect of why India has become so caste-ridden or community-conscious received any attention at the Home Ministers' Conference? It is time that something was done to prevent this communal virus from getting into the young mind of the child.

It is doubtless a dark picture but there still seems to be hope; ways and means can be found to stop the wild spread of this poison. All the Provincial Governments have certain secular fields from which they could eliminate the breeding of communal feeling. A few methods of checking the growth of this disease and thereby helping towards the creation of a feeling of trust, confidence and sympathy between the various religious communities are suggested below:—

(1) Is it necessary that births and deaths in the Provinces be declared to the authorities on a community basis? One should be interested in the total rise or drop in India's population rather than in that of respective communities. If the communal award requires it, these registrations can be shown on the minimum number of classifications to meet the requirements of the Award.

(2) It seems unnecessary to declare a boy's community on his entrance to the village school, town high school, college or University. Under democratic government primary education should soon become compulsory and every boy and girl will have to be taught. Hence there should be no need to rub the communal aspect into the child's mind.

(3) The organisation of social clubs, gymkhanas, sports fields, swimming baths, etc., on a communal basis is to be deprecated. If the Governments have no power to stop such organisations from coming into being on their own account, such institutions should at least not receive any Government patronage by way of free land, donations, reduction in water rates, or other concessions; nor should any responsible Government official perform the opening ceremony or be the guest of honour on occasions of importance at such communal institutions. It is only on the field of sports, where the young man has a chance of rubbing shoulders with his brother man of whatever religious leaning, that all angularities, religious, communal or otherwise, are ground off. Hence sports in communal cubicles should never be encouraged.

(4) Next come our charities and charitable endowments. These again work on communal lines. We have Parsee charities, Hindu charities, Muslim charities and so on. But is it not a fact that whosoever has created these charities made all his money by trade or commerce with all the communities? Otherwise expressed, did not all the communities assist him in gathering his wealth? If that be so, and it cannot be questioned, what moral right has he to reserve his spare funds for the exclusive benefit of his own community? It may be "legally" right for him to do so and for Government also to give him its legal blessings. Morally they seem all wrong—these communal charities!

(5) We next come to communal housing in big cities like Bombay. Amongst the monied classes, with all their exclusiveness, there may be no "communal" living, inasmuch as on Cumballa or Malabar Hill, in Nepean Sea Road or Warden Road, Muslims, Hindus and Parsees are all living side by side. But move a little to the north; here we have a Hindu Colony, a Parsee Colony, a Saraswath Colony and so on. Each colony is a communal "isolation hospital". Each colony, from whatever place its inhabitants may have migrated to Bombay, tries to develop on its own lines, having little interest in its neighbour. How could the sentiment of national unity develop in these ant hills of communal insularity? The local administrative authority, be it a municipality or a local board, is certainly in a position to refuse land on concession or on special terms to prospective communal colonies.

(6) Lastly, it is time we learnt to draw the line between the purely secular and the purely religious spheres of life. If it is true that one man's meat is another man's poison—and society respects this principle in the mundane world—may we not respect each other's views in the religious sphere on the ground that religion is a purely personal affair? The picture that India presents to the outside world, when visualised with her riots on account of cow-slaughter or music before mosques, is too pitiable for words.

I cannot do better than quote here from Kabir :—

"As in different ornaments of gold, the same gold is there, so also the different names of God—Shiva or Allah, Ram or Rahim, Karim or Keshav, Hari or Hazrat—refer to the same Being. Namaz and puja are two different aspects of the same salutation. You call upon the same God whether you have on your lips "Mahadev" or "Mahomed", or "Brahma" or "Adam". Inhabitants of the same soil, wherefore divide by labelling yourselves Hindus and Muslims?"

These pregnant words were uttered in the fifteenth century. How true they are to-day!

Many will have read with interest the article, "Wanted—An Anti-Communal League" by Shri Manu Subedar, which appeared in the January issue of THE ARYAN PATH. I support his appeal most sincerely. I do hope and pray that before long we may have such a body of men who will work for the promotion of good will and harmony in India, irrespective of their own religions.

S. R. KANTEBET

AN ANTI-COMMUNAL LEAGUE

The suggestion by Mr. Manu Subedar in the January issue of this journal to start an Anti-Communal League in India deserves the earnest consideration of all who have the larger interests of India at heart. It should be possible for all communities to live amicably in this land, each professing its particular religion but all working for the country at large. Do we not find to-day countries in which religious and linguistic differences have not been obstacles to national solidarity and to cultural development?

As has been reiterated often, British rule, based on the policy of "Divide and rule", has laid undue emphasis on communal differences and has fostered them with a view to tightening its hold on the land. In the recent talks between the Viceroy and the Congress leaders and in discussions in the House of Commons, it has been definitely stated by British statesmen that the failure of the two major communities in India to come to a settlement has been the main cause for not acceding to the

Congress demand for a self-governing constitution.

It can be said without fear of contradiction that the main cause of communal bitterness is the parade of religion by communities instead of making it the solace of man as an individual. Religion should form part of a man's private life and should not stand in the way of his serving his country. Differences in attire and in diet, difficulties of intermarriage and interdining have accentuated existing religious antagonisms and have widened the gulf between the communities. If all the communities realise that they are Indians first and Indians last, without thinking of themselves as Hindus, Muslims, Christians or Parsis, communal tension will be a thing of the past. Unfortunately, communalism makes its appearance in many ways and in unexpected places, *e.g.*, even in students' organisations.

Politics cannot be divorced from communalism. It is on the demand for a share of Government jobs, Central and Provincial, and for the utilisation of public funds for communal advantage that communalism thrives. Select public servants on merit alone and make public service less attractive than private service and you will end communalism. It may be of interest to note that recruitment to the public service in Madras is based on the principle of communal rotation and in certain colleges even admissions and the grant of scholarships are based on the communal rule. God forbid that success in examinations and allotment of marks shall ever depend also on the community of the candidate!

If India is to take her rightful place again as the spiritual leader of the world, if Aryavarta is to re-establish her ancient glory, the greatest need is to fight this demon of communalism. The proposed Anti-Communal League should be started with the main objects of carrying on persistent, peaceful and effective propaganda against communalism in all its forms, and, on the positive side, of promoting communal harmony. The latter may take the form of bringing together members of different communities on social and cultural grounds, of promoting interdining and intermarriage and of removing aggressive types of proselytism. All roads lead to one God and enthusiasm for one's particular road should not lead one to adopt unjust methods of propagating one's faith.

In this fight against communalism, strenuous efforts should be made to harness the energies of the youth of the country and even children should be brought under the scheme. Text-books which engender hatred for other communities should be abolished and those specially written with a view to infusing communal amity in the young should be encouraged. Newspapers which have for their main purpose the fanning of communal passions should be suppressed. A strong and well-financed All-India newspaper should be started with the avowed purpose of fighting the demon of communalism and promoting intercommunal amity. Provincial newspapers with the same objects should also be started.

If the new League is to achieve any measure of success, it should be launched under the auspices of leaders of the various communities, who should be pledged to carry out its policy and who would be missionaries of communal harmony, not only on the public platform and in the press but also in their private lives. Efforts should also be made to co-ordinate the work of and to co-operate with existing organisations which have, as part of their programme, the removal of communal bitterness.

The new league should also encourage the spread of Hindi as the *lingua franca* of India; the potentialities of this step in promoting communal harmony are very great. The Hindi Prachar Sabha should be helped with funds to intensify its activities.

A conference of leading members of the various communities should be convened to discuss those vexed questions which have been mainly responsible for communal riots hitherto—namely, music before mosques and cow-killing. Steps

should also be taken to settle the question of Shuddi and Sangathan.

Nothing but sustained propaganda in the right sense of the word and the willing co-operation of leaders and workers can establish real communal harmony. But those who devote their lifetime to this work will not have toiled in vain.

Madras. T. S. L. NARASIMHAM

COMBATING COMMUNALISM

The communal problem has baffled us so long because our method has been to allow leaders to bargain on behalf of communities. The inevitable tendency has been to perpetuate and to create cleavages. The League of Nations failed because it was a league of *nations* and could not foster wider loyalties. That mistake should be avoided. Attention should be focussed on the problems that, as Indians and as human beings, we all have to face. We must cease to think and to feel in terms of communities. The proposed Anti-Communal League hits the nail on the head.

Benares. C. NARAYANA MENON

A VOICE FROM ABROAD

I have read with great interest Mr. Manu Subedar's fervent renunciation of communalism in the January issue of THE ARYAN PATH. Great, however, as is my sympathy with his detestation of the forces which are working against the united India of every patriot's dream, I cannot believe that a negative solution will give the positive result sought. By all means, let those who recognize the evils of communalism and are able to transcend them join forces with all like-minded sons and daughters of India! But I have a profound distrust of "Anti-" organizations in general as only too likely to foment ill feelings and to arouse counter-antagonism. It would be a thousand pities if the well-intentioned formation of such a body should lead in effect to one more line of cleavage in the Indian consciousness!

I would not quibble with terms, but the designation of such an organization is important as indicating the direction of its efforts. Communalism and all the countless subdivisions of caste and sect are like walls dividing the surface of India in all directions. The walls are admittedly a great barrier to unity of thought and feeling, but they are only a surface barrier. Beneath them stretches the undivided earth, which we may take as representing the common cultural heritage in which are India's roots, and above them spreads the free air of common aspiration and mutual sympathy. The question is, whether the energy of those who perceive the fundamental unity can be most profitably directed to demolishing the walls or to rising above them and establishing fraternal relations with all who can do likewise.

I propose a positive substitute for Mr. Subedar's "Anti-Communal League"—an "All-India League" whose members can meet inquiries as to their community or caste with the declaration, "I am an 'All-Indian', with all that that implies."

A CITIZEN OF THE U.S.A.

ENDS AND SAYINGS

" _____ends of verse
And sayings of philosophers."

HUDIBRAS

Indian cities and towns would do well to emulate certain American communities whose resolute and successful effort to clean up the bookstalls is graphically described by C. R. Cooper in *The Forum* for February under the title, "This Trash Must Go!" The case against salacious periodicals in the U. S. A. is very strong. Leading law enforcement agents have testified emphatically to their effect in undermining the moral character of young people as well as in inspiring sex crimes. Not only do they lead directly to an increase of social evils, but they cultivate vulgarity and bad taste and lower respect for womanhood.

A non-sectarian Council for Decency in Magazines was formed in 1938 to arouse public opinion and to secure the co-operation of publishers, distributors and retail news dealers in New York City.

A vigorous campaign in Buffalo, in which many agencies, secular and religious, co-operated, resulted in arousing the whole community to the danger. With the co-operation of dealers and police the news stands were cleared of objectionable magazines within a month and a Permanent Committee on Public Decency was formed to perpetuate the success of the drive, with the heads of practically every organization in the city among its members.

In another place news dealers themselves organized and wrote individually to wholesalers demanding that they cease including indecent magazines with their shipments. They enforced the demand by returning unsold all such periodicals which they received. A League for Clean Reading, with an emblem of decency awarded to co-operating dealers, was the solution of another town. These and similar local efforts have swept objectionable magazines off the bookstalls in many towns and cities, including some as large as Los Angeles and Boston.

This menace is very real in India. Here, too, public opinion needs to be aroused on the subject, and the public will stiffened to safeguard our young people and to save if we can even adults of depraved tastes from that which can only debase them further.

Outside pulpit, cloister and class-room the classical languages of Europe live only in their descendants. Not so the "language of the Gods"; Sanskrit, for all its hoary age, is hale and vigorous. Sir Mirza Ismail pointed out in his presidential address at the Founder's Day Celebrations of the Sanskrit College in Madras on February 26th that Sanskrit "was still sustaining and enriching many a living Indian language from its vast storehouse of literature". It was still inspiring millions "with some of the noblest thoughts and the loftiest ideals to be found in the literature of any language in the world".

The Hindu reports also Sir Mirza's presiding over the Silver Jubilee Celebrations of G. R. Veerabhadrappa's Sanskrit and Veda Patasala in Bangalore on February 10th. On both occasions he reaffirmed his unbounded admiration for "the noble language" of his Hindu brethren and "the great culture, philosophy and traditions that it enshrines".

Sir Mirza reminded his Bangalore audience of the patronage extended to Sanskrit learning by several of the Moghul Emperors and declared that the appeal of the language and its literature

transcended geographical as well as religious frontiers. In THE ARYAN PATH for October 1936 Dr. Franklin Edgerton described appreciatively "The Humanizing Effect of the Study of Sanskrit upon the Western Mind". The importance of promoting the study of Sanskrit in India should be obvious. Sir Mirza referred at the Madras gathering to "the supreme importance of Sanskrit in national life".

> One could not contemplate with equanimity, though happily such an eventuality was most improbable, a condition of things when Sanskrit would be as divorced from everyday life of the masses in this country as Latin and Greek were in Europe. A light would have gone out of the life of the people, and the distinctive features of Hindu culture which had won for it an honoured place in world-thought would soon be effaced from the life of the community, to the great disadvantage and loss both of India and of the world.

Sir Mirza Ismail also delivered an excellent Convocation Address at the Calcutta University. On that occasion another Muslim, Khan Bahadur Azizul Haque, Vice-Chancellor of the University, announced that the University Senate had approved a plan to set up, side by side with the Department of Ancient Indian History and Culture, a Department of Islamic History and Culture—the first of its kind, he claimed, in any Indian University. But the Vice-Chancellor's apparent assumption that the new facility will be of special interest and value to Muslim students prompts a doubt as to whether his high hopes for its contribution to mutual amity will be fulfilled. The primary need is not to give Muslims "a deeper insight into the basic features of their faith and its philosophy", desirable as that is because the fundamental teachings of Islam, like those of Hinduism, are hostile to intolerance and unbrotherliness. More important still is what the new department can achieve in revealing to non-Muslims the rich contribution of Islam to Indian and world culture. It is important from every point of view that the main tributaries to the mighty stream of Indian culture shall be traced to their sources and their beauties made familiar to all. If only Muslims avail themselves of the new department, its establishment may turn out to have been little more than a benevolent gesture, as far as practical results in improved Hindu-Muslim relations are concerned. Encouragement must be given to Hindu students to study Islamic culture and to Muslim students to enroll for study of the Hindu heritage. Nothing promotes mutual sympathy like understanding and appreciating each other. The potential service of such a department to unity and fraternal feeling is incalculable.

The admirable suggestion that in the interest of intercommunal harmony the Indian Universities might offer courses in which Arabic and Sanskrit would have the same basic value as Greek and Latin in the public schools and Universities of England was put forward on February 11th by Begum Amiruddin. Her address, delivered under the auspices of the Kumbakonam Parliament and summarized in *The Hindu*, was an appeal to the two great communities of our country to understand each other better, to cultivate breadth of vision and to display a spirit of accommodation towards each other's religion and culture.

> As in music the different notes assumed full artistic beauty and power only when blended into harmony, so the diverse cultures of India must seek fulfilment of their separate beings in a cultural diapason.... Educated men and women should undertake the study of the different cultures and the vital task of building a magnificent superstructure of fellowship on the foundation of these cultures. If they did so, out of the present-day conflicts there would emerge a cultural fellowship which would draw the different races and creeds in one bond of common understanding for the welfare of India and for the service of the world.

There was encouragement for those who believe that indigenous Indian medicine has a valuable contribution to make to therapeutics, in the unofficial remarks of the Surgeon-General, Major-General

N. M. Wilson, when he presided over the "Hostel's Day" celebrations of the Government Indian Medical School Hostels at Madras on the 14th of February. Referring to a letter which he had received the day before from a student of the school, in which it was stated that the school was striking out a "golden middle path" between Allopathy and Ayurveda, Major-General Wilson said, as quoted in *The Hindu*, that

> speaking as a doctor and not as the Surgeon-General, he could say with truth that this country must take the middle path. Those concerned with medicine must consider both the systems. After all, the doctors—in the East as in the West—were the servants of the public, and the patients would give them praise if they got cured, no matter by what system of medicine the cure was effected.

"The Veda of Life", which is the literal translation of "the Ayurveda", has a wealth of traditional wisdom which Western medicine is foolish indeed to ignore.

A reform in Indian penal law and penal procedure is overdue. The way had been paved, by the last All-India Jail Reform Committee, by the committees appointed by the late Congress Governments and by agitation led by various social-service bodies, for the First All-India Penal Reform Conference which met in Bombay on February 24th and 25th. The Indian Penal Reform League was launched with the blessings of the Hon. Sir Maurice Gwyer, Chief Justice of India, to study crime and delinquency and criminal law and procedure and to formulate ameliorative measures.

Several speakers at the Conference made important points, but the most significant address was that of the Chief Justice of India. Sir Maurice stressed the intrinsic worth of man *qua* man, as the possessor of rights which he could never forfeit entirely, whatever he did. The community had a right to protect itself, but the person against whom it sought protection was one of its own members; the criminal must also be protected from society, which would continue to create criminals as well as punish them until it had accepted in full "the faith, often shaken but never shattered, in the common humanity of us all".

Despite these views, Sir Maurice believes that some are practically "irreclaimable", and he upholds the death penalty though he made a significant admission :—

> I have never met a Judge in India who did not refer to the difficulty of arriving at the truth in criminal cases; and indeed a friend of my own tells me that he is a strong advocate of the abolition of the death sentence in murder cases solely on the ground that owing to the prevalence of hard swearing he can never feel absolutely certain that the right verdict has been arrived at.

Sir Maurice admits also that "in a modern well-organized State the true deterrent of crime is not so much the severity of sentences as the swiftness and certainty of punishment". There are cogent reasons for abolishing the death penalty besides the fallibility of courts, the irrevocability of the sentence and its doubtful value as a deterrent. To mention only a few: revenge, whether of individual or society, is the lowest of motives; capital punishment is barbarous and debasing to those who administer it; it cuts off the possibility of the guilty man's reformation; and the taking of life, since it is against the moral law proclaimed by all great Teachers, cannot be justified by legalization.

Sir Maurice's rebuke to Indian penal administration is deserved. There have been "dreadful cases of cruelty towards prisoners in jails" which have profoundly revolted the literate minority to whose knowledge they have come. The implication, however, is open to challenge that such instances which, it is alleged, would in England "have raised such a storm of indignation as might even have endangered the government of the day", in India "seem scarcely to have aroused a more than transient and local interest". Sadistic punishments used to be inflicted on convicted traitors by the law in England, and were witnessed with morbid enthusiasm by excited mobs. It is less than eighty years since the last victim was sentenced to be "hanged, drawn and quartered", and

only seventy years since that ferocious penalty was formally abrogated. The last sentence passed was not carried out, but in 1803 seven men suffered that punishment. Does Indian penal administration show many stains much darker than dragging a living man along the highway behind a horse-drawn sledge to the place of execution, and the subsequent public mutilation of his corpse?

And would it be invidious to inquire who is responsible for abuses in the penal administration of a subject people?

The criminal can be reformed only by himself, but society must provide conditions which will offer the incentive to self-reformation. The period of incarceration should depend upon how long it takes a man to change his anti-social attitude. As Shri K. M. Munshi reminded the Conference in his presidential address: "Punishment must be related to the criminal, not to the crime alone."

During the prison term ethical precepts must be inculcated. The prisoner's self-respect must be aroused and fostered. Discipline is necessary but regimentation must not be carried to the point of inducing an infantile mentality and an incapacity for dealing with normal conditions. Obviously prisoners must not be coddled; but progressively, in the case of each individual who shows a disposition to play the game according to the rules, the rigours of prison discipline should be relaxed and opportunities for exercising judgment and responsibility afforded, until, equipped by occupational and mental as well as moral training, the former criminal is ready to take his place again in the community.

"Against stupidity the Gods themselves strive unvictorious." Undiscouraged by Schiller's warning, however, we must, if we are to save modern culture, put up a valiant struggle against the collective stupidity that has brought civilization to the very brink of disaster. Many men and all nations are blind to the organic unity of mankind and the corollary of that unity, that nothing which is against the best interest of the whole can possibly be of lasting benefit to the part. No nation, as no individual, has the right to pursue private ends in complete disregard of the effects of such action upon other nations or other men.

Miss Storm Jameson, writing on "The New Europe" in *The Fortnightly* for January, stresses the necessity for nations to "resign their absolute power to disorder the living conditions of the whole world to their own temporary profit". She ascribes the failure of the League of Nations to the unwillingness of its member States "to act with the self-restraint of civilized individuals".

A central economic and financial authority has become the only alternative to perpetuating "a Europe strangled by traffic barriers and crushed by the burden of defending its right to choke to death".

> Allied victory which does not establish international economic co-operation will settle nothing but the date of the next war.

This prescription is excellent as far as it goes but it stops short of complete effectiveness. Could it be assumed, in the present state of national morality and intelligence, that agreement on a common economic and financial policy would be self-enforcing? Granting that it could, and that harmonious co-operation between member States would succeed the present "inflamed nationalism", would not a federal union of Europe be open to the same temptation to pursue "enlightened self-interest"—a euphemism for selfishness—on a continental instead of a national scale?

Perhaps to turn over to "a federal European Council" the power "to govern and educate in colonial territories and to prepare them for self-government" is a step in advance of national exploitation of subject peoples, but we are convinced that plans for the co-operation of some members of the human family alone in their own interest are foredoomed to ultimate failure. As Kingsley wrote:—

> Not self-interest, but self-sacrifice, is the only law upon which human society can be

grounded, with any hope of prosperity and permanence.

Sir Alladi Krishnaswami Aiyar, whose presidential remarks on February 27th at Mr. Justice Horwill's Young India Society lecture at Mylapore, Madras, on "The Treaty of Versailles" are quoted in *The Hindu*, brought out that the problems of Europe are not the only ones demanding solution : —

> Not the difficulties besetting European politics alone but the problems of Asiatic countries also should be solved according to the requirements of a broad human outlook.

The possessed areas of the world follow with understandable concern not only the struggle between possessors and the dispossessed but also the plans of the anticipated victors for setting the world to rights after the war is over. The preoccupation of the latter with Europe and its problems prompts the repeated query, wistful and insistent, from the dependencies, "Where do we come in ?"

Sir Alladi is not over sanguine about the prospects for the freedom of small nations, but he pointed out in his address the direction in which alone a lasting solution may be sought. Repetitions of Versailles, he declared, were sure to occur unless there was a reordering of nations and "unless nations changed their outlook and learnt to live and let live—to live in mutual accord, sympathy and understanding".

Mr. H. G. Wells came forward in *The Daily Herald* late in February as the sponsor of a draft Declaration of the Rights of Man (reproduced in India by *The Hindu* and *The Hindustan Times*). Whatever its shortcomings, it has the merit of formulating definite objectives for an ordered world, to replace the chaos in which we are struggling. Protection from physical and administrative abuses and economic security are its major themes. The economic rights of man are the most controversial ; their practical acceptance would deal the *coup de grâce* to privilege.

Mr. J. B. Priestley protests against the proclamation of such economic rights unless "some indication is given of the social and economic machinery that they seem to take for granted". There are, in Asia, he mentions, several hundred millions who lack the necessary minimum of food, clothing, medical care, etc., to which they, as human beings, are claimed to be "entitled". Obviously it is a disgrace to modern civilization that the claim should even have to be urged, let alone that it should be so obviously unlikely to meet with general acceptance, but the situation must be faced.

Important points are brought out by several other contributors to the series. Sir Richard Gregory, President of the British Association, describes the Declaration as "new commandments of conduct of a modern society with a sense of responsibility to the whole human race."

Mr. George Lansbury is convinced that we do not need more declarations ; the armaments race and "much worse crimes continue in spite of all the knowledge and wisdom accumulated over the ages". What is necessary is for men and women in all lands to accept as true the oneness of life. He puts the issue bluntly :—

> We cannot be made good citizens by others. We must learn the simple truth, there is no democracy unless there are democrats.

The point is made by Prof. John Ryle of Cambridge University that "Rights must be deserved as well as declared."

> In parallel with a Declaration of the Rights, I should like to see a Declaration of the Duties of Man.... Individuals and nations alike, while demanding the right to live in freedom and to receive certain benefits, have somehow got to recover—or, perhaps, to discover the spirit of service and the advantages of mutual aid.

One criticism brought against Mr. H. G. Wells's draft Declaration was that of Mr. Harold Nicholson, M. P., that it does not refer explicitly enough to freedom of conscience, speech, public assembly and printing.

It is interesting in this connection that in a recent broadcast address Mr. Wells

claimed to be supporting the present British Government—which he openly disapproves on several counts—because in spite of its alleged defects it accords him freedom of speech and is fighting for that freedom throughout the world.

Hitavada (Nagpur) inquires editorially on the 1st March whether the people of India are not included in the entire world of Mr. Wells, and suggests that the British war aims might well be translated into action in India. Surely the ability of England to bestow freedom of speech upon the Indian people does not wait upon an Allied victory?

The same idea underlies Sir P. S. Sivaswami Aiyar's question in the *Hindu* of 11th March; examining Mr. Wells's Declaration he asks—"Is this declaration intended to apply to the European countries and nations only, or to Asia and Africa also?"

The scant attention bestowed by Indian scholars on Indian Materialism is brought out in the introductory chapter of Dr. K. B. Krishna's forthcoming book on *The History of Materialist Thought in India,* which appears in the January-February issue of *Triveni.*

The reason seems to us to lie deeper than the explanation which he offers. He describes Indian materialism as essentially a protestant movement, whenever it has appeared; opposed to supernaturalism, priestly class domination etc. Research, he suggests, has been along lines inspired by class interests. These have differed for the middle and lower classes. The former have not been so much concerned with the latter's problems. The unsophistication of the villagers—we object to the expression "the 'primitive idiocy' of village life"—and the weakness of the working-classes have unfitted them for conducting research for themselves. But to assume that if they did so and came across materialism in the history of Indian thought the masses would embrace it forthwith as congenial and suited to their needs is to misread entirely the Indian temperament.

Dr. Krishna claims that materialism —"the view that upholds the primacy of matter to other things"—is indigenous to India. "Not all thought is otherworldly. Not all thought is idealistic." He is right; ancient India did have its Chârvâkas and Nastikas. Materialism has sprung up now and again in our country's history but it has never taken root and always it has died of inanition. The bent of the national genius is essentially idealistic and spiritual.

Shri H. G. Narahari, who writes in *The Poona Orientalist* for January "On the Origin of the Doctrine of Sāṃsāra", takes issue with the Orientalists who deny the indigenous origin of the doctrine and maintain that the Vedic Aryans borrowed it from their aboriginal neighbours.

The doctrine necessarily involves, as Shri Narahari makes clear, the doctrine of Karma, "that every man must reap what he has sown, and that every action on earth shall have its result".

While some of the best known Orientalists fail to recognize the doctrine of Transmigration—before the period of the Brāhmaṇas, others, mostly Indians, hold with Shri Narahari that the various conceptions that led to the formulation of the theory are to be found in the earliest Vedic texts. He proves that the Vedic poets had a definite idea of survival after death and also the idea of Karma. The claim that the two concepts are not found together in no way militates against the Vedic Aryans having recognized their correlation. Unless they are understood as complementary, reincarnation becomes meaningless and Karma untenable. The most casual observer must remark that retribution does not always overtake the evil-doer in his present incarnation and that there are congenital handicaps and infant sufferings which defy any other explanation than their being the result of previous actions. Is it conceivable that the giant intellects to whom the world owes the Vedas could have failed to observe a connection so obvious as that which the doctrine of Saṃsāra establishes?